# Christian Life

NOVEMBER • 1955

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EUGENIA PRICE:

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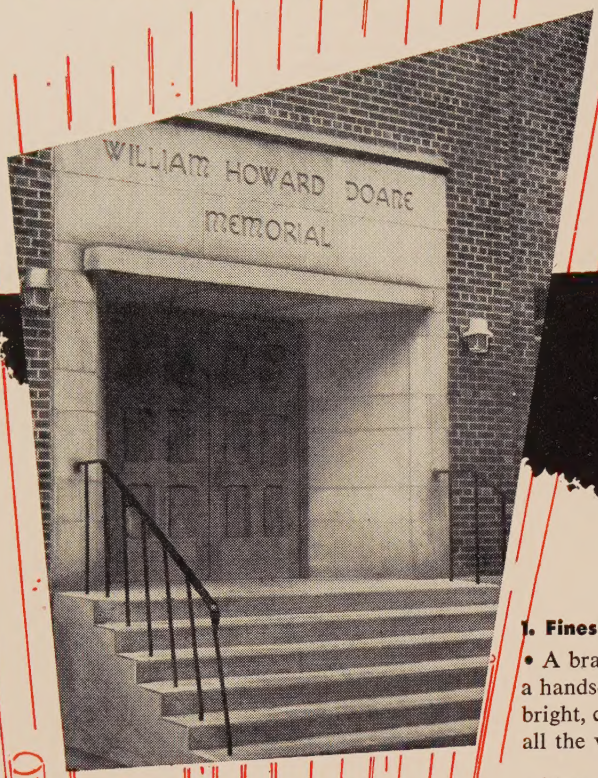


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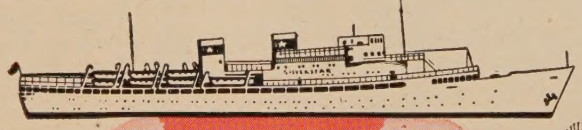

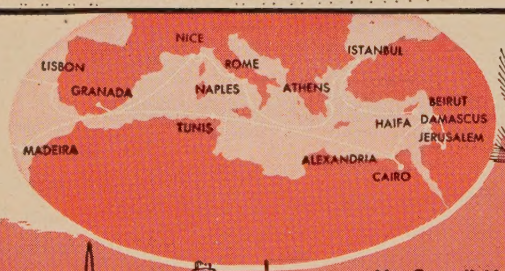


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# In This Issue

Volume 17 Christian Life Number 7

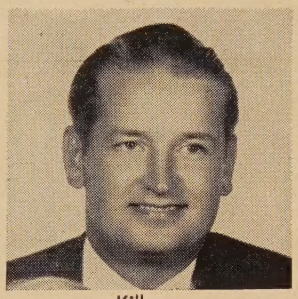
### As Hectic as a Killman September

RUSS KILLMAN is one of those fellows who will do a good job on almost anything thrown his way. When the Korean truce papers were signed, he was among the first photogs to snap the scene.

But when he shuffled off to Hong Kong in 1954, we doubted if we would hear from him much more.

Last November he reminded us, "If you ever have something hot you want covered let me know. I have my camera with me."

Ten months later "something hot" came. In September, Red China, following their softening-up policy, announced that ten American civilians would be released. Among them were three Protestant missionaries, Levi Lovegren, Dorothy Middleton and Sarah Perkins.


Killman

The news started an interchange of cables and airmail letters. Killman was ready.

Then a large Chicago newspaper phoned to ask if CHRISTIAN LIFE had a man in Hong Kong.

"We sure do," we replied.

"Could he get some info for us," they asked. And soon Killman was doing double duty.

The Communists released the ten in one's and two's. The three Protestant missionaries were among the last to cross the frontier.

But Killman in weather which was "about 90 with humidity about the same" trekked day after day to the border. Finally, eight days after the first news broke, Missionary Lovegren crossed the barrier. In the Lovegren Hong Kong home, Killman taped-recorded an exclusive interview, then rushed the story with a dozen photos to CHRISTIAN LIFE (See page 13).

The next day the two women missionaries came. Doing his best to meet the deadline, he cabled the news to the Chicago newspaper in time for the afternoon edition.

That should have completed the assignment. But shortly afterward, Killman got feverish and complained of side-pains. He was rushed to the hospital for an emergency appendectomy.

Yes, sometimes a missionary's life is routine, dull routine. But other times it's as hectic as a Killman September.

### Pastors, Churches and a Shocking Fact

LAST YEAR a CHRISTIAN LIFE survey revealed the shocking fact that 60 per cent of pastors and 94 per cent of churches seldom or never receive a Christmas gift from church members.

Of all people and places that should be remembered at Christmas, pastors and evangelical churches should be.

And so this year for the second season, CHRISTIAN LIFE has combed the field to come up with choice gift selections for pastor and church. Turn to page 29 and see for yourself.

### Fame and 'Little Toot'

A VERY IMPORTANT personage automatically becomes public property. Eugenia Price and Ellen Riley, who were interviewed for our cover story (page 15), have found this to be true.

Because Eugenia describes their little home so graphically in her autobiography *The Burden Is Light!*, hardly a day passes but what someone just "drops in" to be shown through it. One couple buzzed into Chicago to show Genie and Ellen their house trailer. They had named it "Little Toot" after their house.

The interview in Eugenia Price's home was interrupted several times by phone calls. One was from a woman who thought she was calling "Alcoholics Victorious." She had confused Alcoholics Anonymous with Eugenia's prayer group "Disciples Indentified."

## NOVEMBER • 1955

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### Cover

**Snapped in the living room of their Chicago home are Eugenia Price, author of best-selling *The Burden Is Light!*, and her friend and associate Ellen Riley. Through Ellen, the talented radio writer was brought into a knowledge of the living Christ six years ago. What has happened since then is told in the article "Eugenia Price: She Delights in the Lord" on page 15.**

CHRISTIAN LIFE November, 1955

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Volume 17 No. 7

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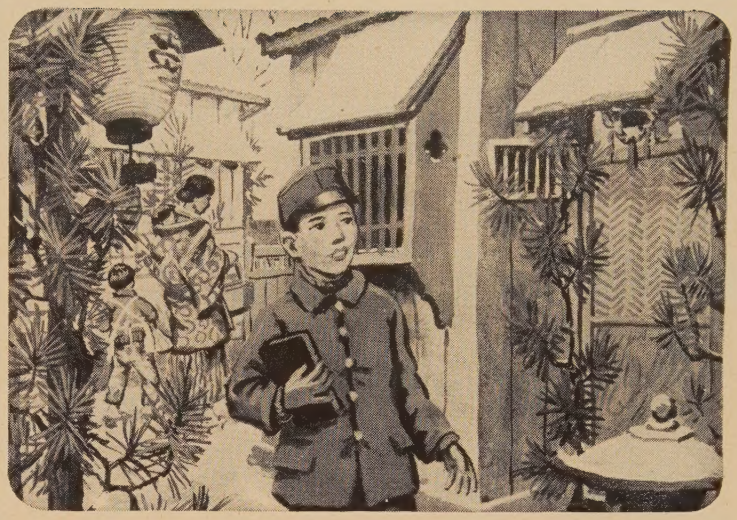

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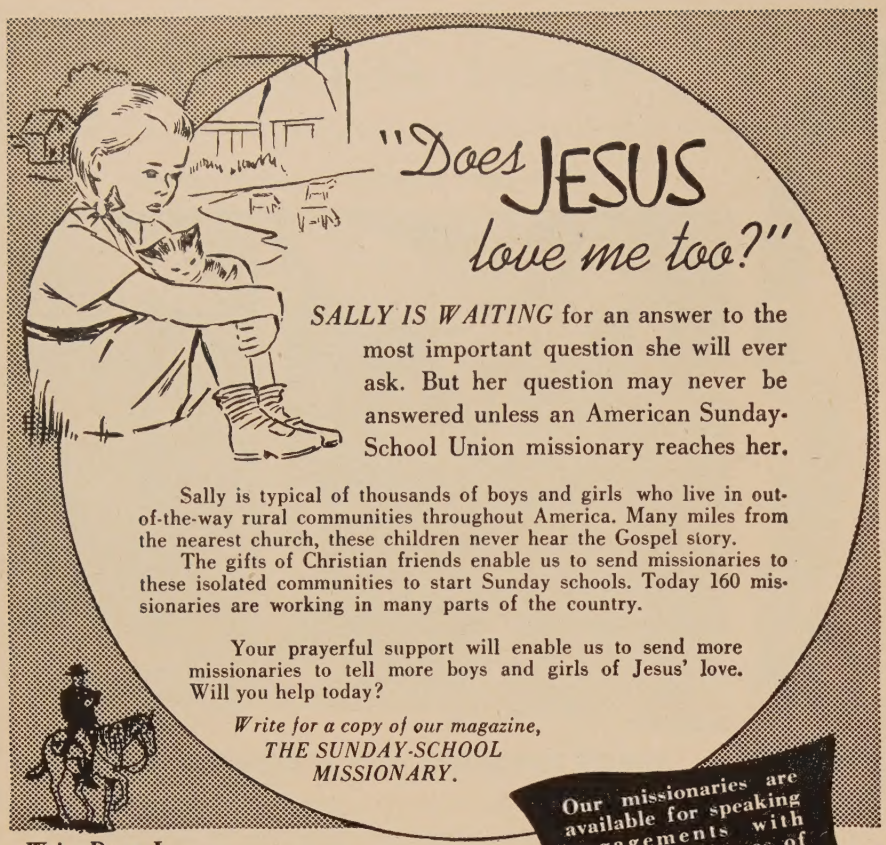


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# Readers Write

### *Lowering Our Sights*

The lengthy presentation of theistic evolution, ("Life and How It Began," September) coupled with the theories of so-called "most competent Bible scholars," "evangelical scientists," "evangelical theologians" and "evangelical biologists," we cannot take. . . . Your summary of "The Christian View" which represented the Christian as waiting for more substantial "reasoning" by scientists, is apart from faith, without which we cannot please God. We believe that the Bible not only tells us Who created life, but also how He created it; and to accept some biologist's findings as to what that life was like would be to lower our sights from God to man.
Ithaca, N.Y. HAROLD E. COLE, *Pastor*
*Tabernacle Baptist Church*

### *'Souls Don't Have Color'*

I am hiding the September issue of CHRISTIAN LIFE. I don't want my children to know that there are Christian leaders so full of color prejudice as those you quote in your article "The Christian and the Color Line." The Detroit pastor who says, "We would lead them to Christ, but . . . refer them to a colored church for membership . . ." would probably turn away the brown skinned Jesus of Nazareth were He to apply. . . . The shame of the evangelical church today is that it sits back in pharasaical self-content saying, "the furor is Communist inspired," while it remains for Walter Reuther to fight Communist ideas with his pamphlet: "Souls Don't Have Color." Thank God for churches like Bethel Lutheran in Chicago.
Port Huron, Mich.
J. ALTON CRESSMAN, *Minister*
*First Presbyterian Church*

* * *

. . . If our lag in race relations continues, in another decade we will be the laughing stock of the enemies of the Cross, and another occasion will be given for the enemies of the Cross to blaspheme. Some say that all this race relations business is agitated by the Communists. And well it may be. But if it is the truth, then we may well clean our doorsteps before we can give any retort. . . . The Gospel includes the fact that Christ died for all men, and that when men are in Christ, they are brothers in Him, and have a basis for fellowship. Therefore, two saved men have ties closer than blood. . . . I am not called to preach the gospel of integration. But, when the implications of the Gospel point me to a responsibility, I have no alternative but to carry it out. . . . The way for an out and out Christian in the south is not easy in this regard. But our course is clear. We have God's truth, God's Spirit and the courage of our convictions. With a combination like that we need not fail.
Ocala, Fla.
ROBERT O. BRANT, *Assoc. Pastor*
*Central Baptist Church*

* * *

In response to the people who believe that Noah's curse upon Canaan has any bearing on the present day race problem, may I offer the following comments. (1)

Negroes are not mentioned. The Canaanites were members of the white race. (2) The curse did not apply to all of Ham's descendants, but only the Canaanites. Since Ham's descendants included white races as well as the Ethiopians, things would really get confused if the curse were interpreted to apply to all of Ham's descendants. (3) Since the Canaanites as an isolated group have disappeared from civilization, the original purpose of the curse no longer has any meaning, regardless of what the original purpose was.

Denver, Colo. MRS. JANE P. LEWIS

* * *

Re: "The Christian and the Color Line." Those words just don't belong together. If a person is a Christian, there is no Color Line.

London, Ontario VIVIENNE E. DUNCAN

## Christian Life

### Editorial Platform

- Produce individual participation in missions by spotlighting missionary activity and problems.
- Encourage fruitful Christian living in every activity of the believer.
- Stimulate the desire for Christian education in the community, church, home and individual.
- Awaken believers to the need of winning the lost and of caring for the newly converted.

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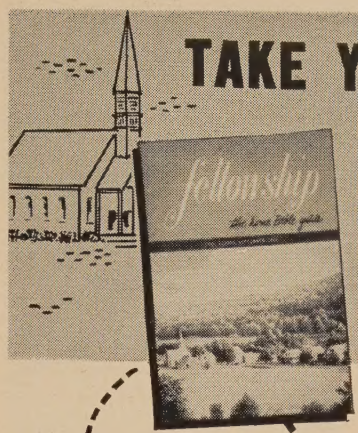


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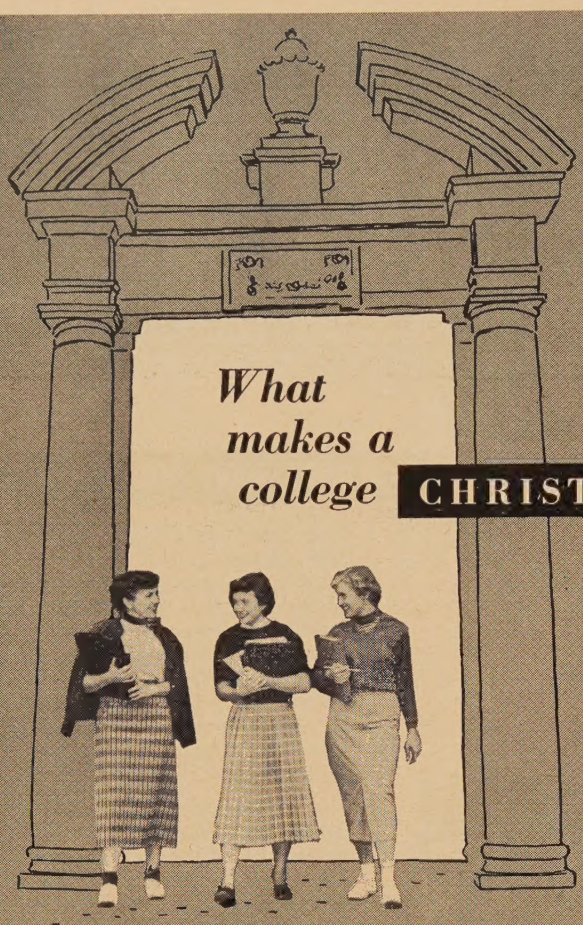

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## Readers Write

. . . The Anglo-Saxon or English speaking peoples are the greatest because they were to be the birthright nations coming from Ephraim and Manasseh. . . . Do you think God Almighty created our race of people to be contaminated and weakened by desegregation? . . .

Avon, N.C. LUTHER H. MEEKINS

## Evangelists Schedules

YOU can keep in touch with CHRISTIAN LIFE Magazine through the CHRISTIAN LIFE evangelists listed in this column. When they come to your area, you are assured of rich spiritual blessings from their ministry. During November they may be heard at the following places:

**Mr. and Mrs. Lester Place**

**First Baptist Church, Emporium, Pa., Nov. 1-6; The Christian Church, Sweet Valley, Pa., Nov. 8-13; Taylor Memorial Baptist Church, Avon-by-the-Sea, N. J., Nov. 15-20; Richfield Mennonite Church, Richfield, Pa., Nov. 26; First Baptist Church, Turtle Creek, Pa., Nov. 27-Dec. 4.**

**Mr. and Mrs. Ralph Williams**

**Community Church, Hanford, Iowa, Nov. 8-13; Faith Baptist Church, St. Paul, Minn., Nov. 15-20; Alto Church, Summit, S. D., Nov. 29-Dec. 4.**

**Bible Character Impersonator**

**Oliver Presbyterian Church, Minneapolis, Minn., Nov. 6-11; Temple Baptist Church, St. Paul, Minn., Nov. 13-18; Summit Congregational Church, Summit, Ill., Nov. 20-23; Strathmoor Judson Baptist Church, Detroit, Mich., Nov. 27-Dec. 2.**

**Paul Jackson**

**Gordon Anderson**

**Honesdale Gospel Tabernacle, Honesdale, Pa., Nov. 1-6.**

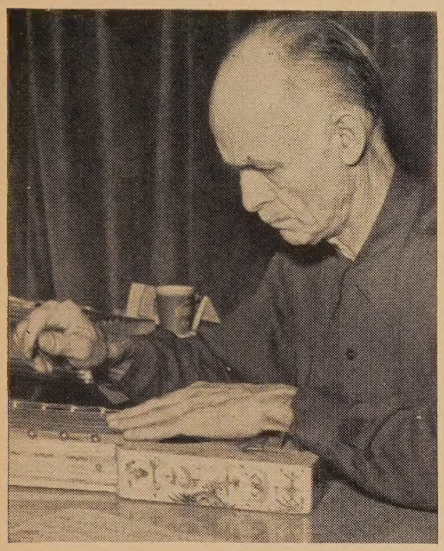


Photo by Weldon Woodson

CHRISTENSEN'S HOBBY
Featuring a bean pole and 32 strings

## Musical Junk Yard

HOBBY SHOWS aren't the usual place to get a plug in for Christ.

But O. A. Christensen does so every spring at the jumbo of all hobby shows, the half-million attended California Hobby Show. It is held annually from late March through early April in the mammoth Shrine Convention Hall in Los Angeles.

In his booth he displays a string instrument he concocted out of materials he found in a junk yard.

The materials include an old table top, a discarded bed, a garden bean pole, 16 wood screws and 32 zither strings.

He dubbed it the Chris-O-Lin.

An old-fashioned Methodist, he plays a medley of gospel songs for passers-by. Among them are "Nearer My God To Thee," "Just As I Am," and "Shall We Gather at the River."

Though not a professional musician, Christensen picked up experience in the mid-twenties. He was a door-to-door ukulele salesman. To demonstrate his product, he picked gospel songs on it.

And playing the world's only Chris-O-Lin at the Hobby Show is just like old times.

### *Baptized in a Bathtub*

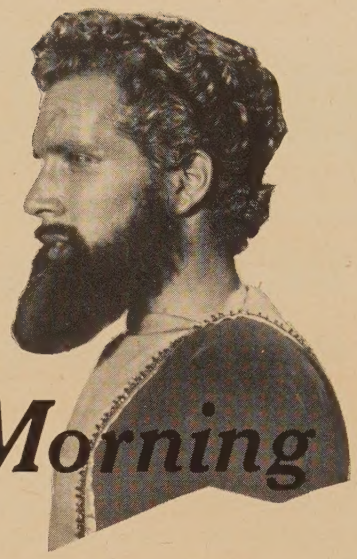
EDDIE HOMER SMITH and wife robbed Memphis' Square Deal Liquor Store last June.

And that was the start of the story that led to a baptism in a prison bathtub.

A short time after the robbery, they were arrested. Eddie says, "I fully believe the Lord meant for me to be picked up."

Originally from San Antonio, Smith


*Christian Film Spectacular*



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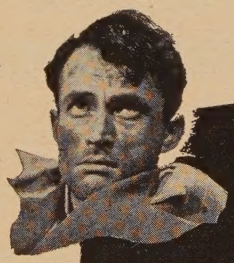

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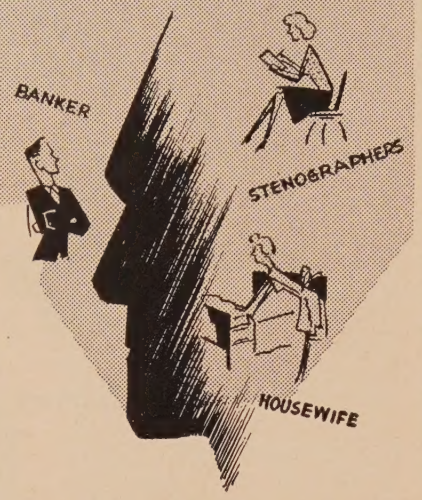


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## REFUGEES AND SURVIVORS OF PERSECUTION IN DESPERATE NEED

Rev. Jacob Peltz

Hebrew Christian survivors of persecution are scattered all over Europe. Some of them are still destitute and in desperate need. How grateful we are to Christians who help us in our ministry of relief and witness amongst Christ's suffering people. Here is a description of some whom we have helped. A survivor of the gas chamber says:

"For 10 years my daughter and I have been refugees. All our loved ones died in the gas chambers. With all my heart I thank you for the food package."

A struggling Hebrew Christian widow wrote: "I am so grateful for your wonderful food carton. During the Nazi revolution I lost everything. Please help me again."

A missionary worker in Germany says: "Elderly Hebrew Christians are coming back from China, South America, and other countries. They fight against bitter misery and unemployment. Your gifts to help these poverty-stricken people are an answer to our prayers."

Our work of relief and Christian witness amongst Christ's destitute brethren is urgently in need of your prayerful support. Help us to relieve the pangs of hunger and support the helpless Hebrew Christians in our Homes for children and the aged. Send your gift to

**The INTERNATIONAL HEBREW CHRISTIAN ALLIANCE**

Rev. Jacob Peltz, Ph.B., B.D., Secretary

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had served five years of a ten year sentence for robbery of a Houston gambling place. He was on parole when he robbed the Memphis liquor store.

In jail Smith got to thinking about "my messed up life." So did his wife. He was given a Bible. So was his wife. And both Eddie Smith and wife were converted.

Wearing white robes, they were baptized in a bathtub in the women's quarters on the fourth floor of the jail. Dr. Robert G. Lee of the Bellevue Baptist Church, conducted the ceremony.

A woman prisoner, looking on, fainted from emotion. The jail matron testified, "It was one of the most beautiful things I have ever witnessed." And Smith said, "I hope that both of us can do missionary work some day."

### *Busy Gaglardi*

THEY CALL Phil Gaglardi "the busiest preacher in all of Canada." And here's why:

1. He pastors the Calvary Temple in Kamloops, British Columbia. In ten years the Sunday school has jumped from 25 to a peak of 728. His church building has been enlarged five times.

2. He conducts a six-station daily gospel broadcast. He sings solos on all his broadcasts heard throughout British Columbia and into the Yukon Territory.

3. Since 1952 he has been Minister of Highways for British Columbia. From his office in the government buildings in Victoria, he directs the public works program of an area larger than Texas and Oklahoma combined. Aside from his administrative duties and the regular responsibilities as a member of Parliament, he travels 100,000 miles annually to inspect and oversee the work of the Public Works Department.

That's why they call Phil Gaglardi "the busiest preacher in all the dominion of Canada."

### *Graham Rated a VIP*

BILLY GRAHAM is one of the world's 100 most important people. That's what *Look* magazine says.

The list, which puts President Eisenhower at the top, was compiled after a poll of more than 100 government agencies and private organizations.

Not only is Graham the youngest man on the list (36), he is one of only two Protestant church leaders to make it. The other is Karl Barth, 69, Swiss theologian. Other religious figures named: Pope Pius XII, Martin Buber, Israeli theologian, and Maulana Abul Kalam Azad, Indian theologian.

# Prospects

**Bible Light on Today's Events** **Outlook for Tomorrow**

**Freedom of Religion: Argentine Style**

In Red as in Roman Catholic dominated countries evangelical missionaries suffer suppression, banishment, liquidation. Curious phenomenon came under Peron dictatorship in Argentina where gospel preaching received greatest impetus.

With Peron's ouster now accomplished, missionaries anticipate new crackdown by Rome. . . Maj. Gen. Eduardo Lonardi, new military dictator and ardent Catholic, has already adopted the sign of cross within letter "V" as new administration's insignia. . . Next expected move will be return of Catholic teaching to public schools.

**Nothing New On Revival**

Shocking as Protestant-Catholic-Jew by Jewish author Will Herberg was supposed to be, new book evaluating religious awakening published last month left most of protestantism cold.

Liberals already had discounted so-called "revival" despite gain of 140 per cent in Bible distribution from 1949 to 1953 and recent survey showing four-fifths of U.S. citizenry believe Bible the "revealed word of God." . . . Conservatives, although desirous of seeing work of Holy Spirit, acknowledge much of current religious emphasis purely as "of the flesh."

**New Light On China**

Reports continue to indicate increased spiritual developments in China. . . Gospel not preached in too many centers yet. . . But where preached many accepting Christ.

Meanwhile astute observers are eyeing China as coming world power. Russia, especially concerned, fears China may soon dominate Asia, dwarf Soviet Union.

**Religious Awakening In Israel**

Since Israel became nation, U.S. missionaries and visitors have hopefully reported signs of religious revival. Most proved wishful thinking. . . Showing of the religious bloc in recent elections now indicates first positive evidence of clear swing toward religion which some evangelicals believe has prophetic implications.

**Sunday School Boom Continues**

Despite fact CHRISTIAN LIFE Magazine's Sunday School contest this year went on bi-annual basis (next contest: Oct. 7 -- Nov. 11, 1956) Sunday school attendance promotions blossomed across U.S. and Canada last month.

Meanwhile, many churches groomed their superintendents for C.L.'s "Sunday School Superintendent of Year" award, their Sunday School associations for "Association of the Year"--both to be named next fall.

**Attack on Eisenhower**

Some Christian leaders are saying President Eisenhower's coronary thrombosis was an attack of Satan . . . coming when his testimony was being given with increasing effectiveness. They urge concentrated prayer by Christians for complete recovery and strengthening of witness.

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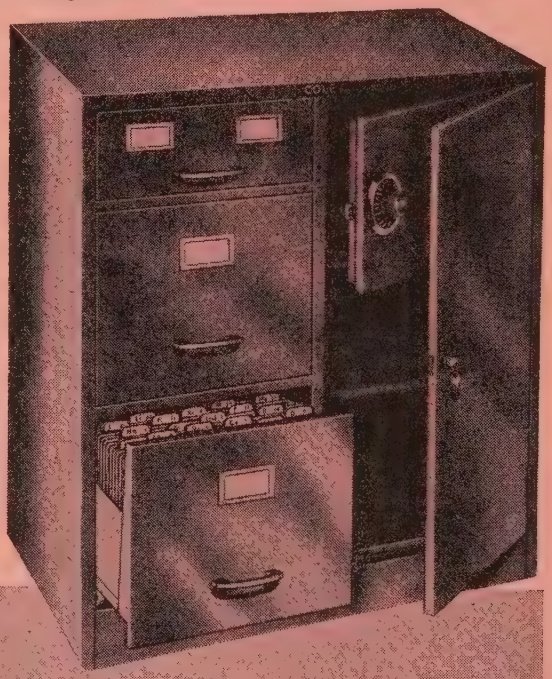
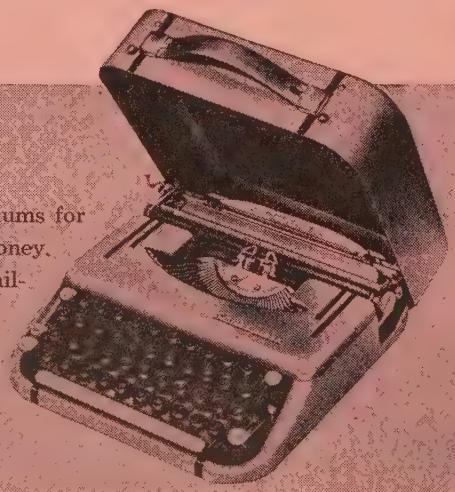
Just right for the pastor's or church office — a file cabinet and a storage cabinet all in one. Manufactured by the Cole Steel Equipment Company, of heavy gauge steel. Contains: two ball bearing letter files; a drawer for 3 x 5 or 4 x 6 index cards (3200 capacity); two adjustable compartments and a steel safety vault. Overall size 32½" high, 30½" wide 17" deep. Comes in gray or olive green baked enamel finish.



**Here is another example**
of the valuable premiums for which you pay no money. (Many others also available — send coupon for complete list.)



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# Placement Service

CHRISTIAN LIFE's Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. If you're seeking the Lord's place of service for your life, make use of the Placement columns.

To help cover cost of handling, there is a $3 charge for those inserting Positions Open ads, and $1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment should be duplicated.

In sending information, briefly state your qualifications and fields of interest. Ads will be listed under a box number; all replies will be forwarded to you.

Your ad must be in two months preceding date of issue.

## *Positions Open*

### Female

**Typists**—Good positions if you have exp. Sunday school publ. in Chicago. Excel. program of benefits free. $48.-$60./wk. Oppor. to advance. **Box NR-422**

**Bookeeping Machine Operators**—Learn here. Christian publ. in Chicago. Salaries from $48.-$64./wk. Fine program of benefits free; merit rating each 6 mo. **Box NR-424**

**Secretaries**—Several interesting openings, oppor. to advance, with S.S. publ., Chicago. Positions graded; rates from $52.-$70./wk. Excel. health-insurance plan free. **Box NR-430**

**Young women,** 25-35, to serve as counselor in children's home. At least 2 yrs. college or grad. of Bible school. Professing Christian and of sound character. Live in. **Box NR-428**

**Secretaries,** stenographers, clerical help for the famous Forest Lawn Memorial-Park. Women 21-45. Permanent, good salary, excel. benefits, pension plan paid for by employer. Give qualif. and exp. in detail. **Box NR-432**

**Registered Nurse** to work in Christian home with unmarried mothers and their babies—pre and postnatal. Capacity 10 girls and 4 babies. **Box NR-412**

**Stenographer-secretary** for Christian missionary organization. Los Angeles. **Box NR-414**

**Typists,** clerical workers and secretaries needed. Establish yourself in the King's business. Chicago. **Box NR-416**

**Stenographer** for publication office. Company benefits. Interesting work. Now located in Chicago with plans to move to western suburb in few months. Give details. **Box NR-418**

### Male

**Salesmen,** 30-55, to represent the famous organization, Forest Lawn Memorial-Park, Glendale, Calif. Permanent; high income. Liberal drawing accounts. Give qualif. and exp. in detail. **Box NR-434**

**Psychologists,** teachers, cottage fathers, kitchen mgr. for boys training school. N. Fla. Prefer single soul winners. **Box NR-406**

**Caretaker** for Bible-believing church in west suburban Chicago. Church and education building. Good salary. Housing. **Box NR-408**

**Exp. Christian** business man to manage builders supply and appliance store in Moscow, Idaho. Send details and photo. **Box NR-410**

**Ministers,** Wesleyan: consecrated, pioneer spirit. A dangerous position fighting Satan. Long hours, hard work, hewing out a kingdom, building a church. Little pay, but build the Kingdom of God. **NR-436**

### Both

**Certified teachers** for English, Commercial, Home economics and 8th grade; Christian school in Pacific Northwest; missionary basis. **Box NR-396**

**Born-again Christian** caseworker needed for pre-delinquent school for boys. near Portland, Ore. Real oppor. for trained social worker. **Box NR-398**

**Christian couple** for missionary organization in Los Angeles. Janitor, gardener and maintenance. Wife to help with cleaning and cooking. Apt. furnished. **Box NR-400**

**Missionaries** for Hebrew Christian work in So. Calif. Consecrated Christians. Must have burden for souls. Exp. helpful. House-to-house visiting, street meetings, preach. **Box NR-402**

**Artists.** Excel. oppor. for talented Christian artists. Prepare color drawings for growing line of evang. filmstrips for children. Payment on liberal royalty basis. Several top artists already engaged. **Box NR-404**

**Capable writers** with good Bible background to aid in producing Sunday school and/or V.B.S. lessons; also visual aids. Teach. exp. and knowledge of Christian Ed helpful. Excel. oppor. in Chicago. **Box NR-420**

## *Situations Wanted*

### Female

**Exp. housemother** wants position in a Christian school. South preferred. **Box NR-467**

**Christian waitress** desires position. Any location. Any hours. Will help with kitchen work also. **Box NR-469**

**Christian musician,** 40, desires pos. in fundamental church. B.M. degree. Exp. in youth and adult choirs and all types of church music. Teach voice and piano. Will take part time pos. plus private teach. **Box NR-471**

**Exp. legal stenographer** desires work addressing cards, env. or other typing at home. **Box NR-473**

### Male

**Bapt. minister** seeks pastorate with Bible believing Christians—Bapt. or independent—who have prayer meeting and Sunday eve. services. Excel. refs. **Box NR-475**

**Licensed minister** desires position as pastor in chapel work—or as assistant. **Box NR-477**

**Senior Accountant,** Christian, B.S. Degree. 2 yrs. bookkeeping exp., 6 yrs. C.P.A. exp. Seeking office pos. with Christian or Christian firm. **Box NR-479**

**Rural pastorate** or as asst. desired by college grad. age 31. West. Any denom. Will work part-time, esp. at farming. Trained in secondary teach. Now teach voice and instrument. Wife is pianist and school teacher. **Box NR-481**

**Capable writer,** published author, seeks steady editorial pos. Foreign Rel. News, fiction, nonfic., speechwriting. Desires free-lance under contract (invalid). **Box NR-483**

**Uncompromising Bible believer,** semny. grad., 33, desires ministry in local independent church or prospective church nucleus. Any location. Married. Avail. now. **Box NR-485**

**Film director,** 33, college grad., desires pos. in established Christian film or TV organization. Exp. screen writing; publ. relations; still, film cameraman. **Box NR-487**

**University grad.,** 48, desires position with Christian organization. Now Asst. Exec. Secy. Exp. in Bus. Admn., Acctg., Office Management and Supervision. **Box NR-489**

### *How to Find Peace*

**What are you worried about? Do everyday problems engulf you and leave you dismayed and frustrated?**

**Then you need Someone bigger than yourself.**

**Certainly with the world confusion and turmoil pressing closer and closer day by day, no one is qualified to face each day alone.**

**But the Bible tells of One Who can "deliver them, who through fear of death were all their lifetime subject to bondage" (Heb. 2:15).**

**It says that "there is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1).**

**You can experience peace in your heart by trusting in Jesus Christ as your personal Savior. For more information write *Christian Life* Magazine, 434 S. Wabash Ave., Chicago 5, Ill.**


are YOU confused about the Holy Spirit? . . .

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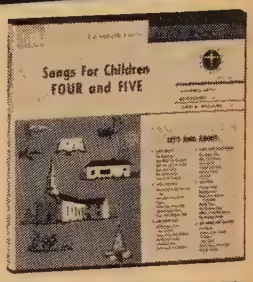


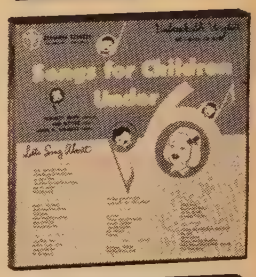

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### SONGS FOR CHILDREN 4 AND 5

Six records—37 songs. Titles of songs are: "God Has Sent the Spring," "How They Grow," "The Falling Snow," "God Loved Us and Sent His Son," "God Takes Care of Me," "Praise Him, Praise Him," "Thanksgiving Prayer," "Sing, Little Children, Sing," "At Christmas Time," "I Am So Glad," "Jesus Loves the Children," "Will You Come," "A Happy Song," "Helping Song," "Thank You, God for Prayertime," "When I Cross the Street," "My Morning Prayer," "Helpers at My Church," "The Bible," and 18 others. $3.95

### SONGS FOR CHILDREN UNDER 6

Six records—36 songs. Titles of songs are: "God's Beautiful World," "Spring Is Here," "Wonder Song," "God Is Very Near," "When Nighttime Comes," "Oh, How I Love Jesus," "Jesus Loves Me," "I'm So Happy," "Jesus Loves the Little Children," "Sharing," "Friendly Helpers," "A Helper I Will Be," "We Thank You God," "All By Myself," "I Open My Bible and Read," "My Gift," "Happy Sunday Morning," "Tick-Tock Song," and 18 others. $3.95

### SONGS FOR CHILDREN 6 THROUGH 8

Six records—24 songs. Titles of songs are: "The Creation," "I Love the Summertime," "For the Beauty of the Earth," "He Loves Me, Too," "Thou Art Near, O Lord," "Timothy's Carol," "Just Like Jesus," "Jesus Friend of Little Children," "Thank You, Lord," "A Prayer," "I Was Glad When They Said," "I Love Thy Church, O God," "The Bible Is the Best Book," "Tell Me the Stories of Jesus," "Our Home," "Our Flag and Our Country," "We Will Share the Sweet Stories," and "Children of Other Lands," and six others. $3.95

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### I CAN TELL GOD THINGS

by Robbie Trent

The author of 14 other popular-selling books for children, Miss Trent's latest is being called the greatest of all. In I CAN TELL GOD THINGS children learn that they really can talk with God—and see that He is a personal friend who always understands.

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These beautifully illustrated books help children enjoy learning more about Jesus.

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**They Saw Jesus** by Robbie Trent. Stories based on Gospel accounts of people who saw Jesus. Ages 4-10. 65¢

**God's Good Gifts** by Ruth S. Gray. Simple poems and stories. Ages 3-7. 65¢

**David** by Hattie Bell Allen. The shepherd boy who became king. Ages 6-9. 65¢

**Just Like Jesus** by Hattie Bell Allen. Helps your child want to be like Jesus—at home, at school, at play. Ages 4-7. 65¢

**Bible Friends to Know** by Floy Barnard. Children who made their homes happier through kindness, courage, and honesty. Ages 4-7. 65¢

**The Good Shepherd** by Hattie Bell Allen. An interpretation of the twenty-third Psalm. Ages 5-8. 65¢

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Vol. 17 • No. 7 Christian Life November • 1955

Four-Year Ordeal Ends:

# Missionaries Freed

• Here are exclusive reports from missionaries released by the Reds.

• It is a modern-day tale of apostolic courage through persecution.

Photo by Russell Killman

LOVEGRENS REUNITED
Newsmen sang "Happy Birthday" before press conference

ON SEPTEMBER 19, two men walked towards the Hong Kong frontier barrier. Two yards away, one man stopped; the other walked on.

British Red Cross and U.S. Consulate officials asked the intruder, "Do you have a passport, sir?"

"I have none," he replied.

"What is your name?"

"My name is Lovegren."

"The officials smiled broadly and greeted, "Happy birthday!"

And Missionary Levi Lovegren on his 67th birthday stepped into Hong Kong after four years, eight months of Communist imprisonment.

He was the first of three Protestant missionaries recently released by the Chinese Reds. The event was publicized nation-wide by the secular press.

Religious News Service

CROSSING THE BORDER
More proof: God stills answers prayer.

But undisclosed by the press was an amazing trail of answered prayer.

On September 11, Lovegren, missionary of the Conservative Baptist Foreign Missionary Society, was "up for prayer" in the prayer bulletin, *Ask*. The bulletin was drafted six months to a year earlier. The name of each CBFMS missionary appears about once a year.

On September 11, that same day, Red China broke the news that Lovegren was one of ten American civilians to be released. That same day he was loosed from Chung King prison.

One week later, he plodded into Hong Kong.

His wife—it was her birthday as well as his—hadn't seen him since his arrest in January 1951. His daughter, a Southern Baptist missionary in Hong Kong, also waited to greet him.

After official clearance, Lovegren sat down at a family reunion and birthday dinner. His first request: "May I say grace? I would like to pray out loud. This is the first time I can pray out loud since my imprisonment."

Before his press conference, missionaries, newsmen, photogs and police joined in singing, "Happy Birthday to You," in his honor.

Lovegren first ventured to China when he was 17. He has spent 38 years there.

During World War II, he served in the American OSS (Office of Strategic Services) in China. He left China and the OSS in 1945, but returned to the Orient in 1946 as a missionary.

The Reds, however, would not believe Lovegren had ever left the OSS.

Besides his background in government intelligence, Lovegren had a hobby—collecting weather information. This, according to the Reds, was positive proof that he was a spy.

He admitted, "I was guilty according to their laws, but according to American laws, I was not."

In January, 1951, he was arrested and confined in a small, dirt-floored room. When he was moved to Chung King, his treatment improved.

Last June his sentence was finally announced: five years in prison for "collecting intelligence in the Sikiang area and conducting espionage."

Special CHRISTIAN LIFE Correspondent Russ Killman awaited the freed missionaries in Hong Kong.

Here's a segment of Killman's exclusive tape-recorded interview:

**Question:** How did your capture take place?

**Lovegren:** On January 16, 1951, a group of armed men suddenly came into our mission compound. They started to search our belongings and after finding some papers, they arrested me.

**Question:** Were you allowed to have your Bible during your imprisonment?

**Lovegren:** They took my Bible away the first month I was arrested. When I started my trip towards Chung King, they returned it to me. I kept the Bible until Christmas, 1951. Incidentally I read it through ten times during those few months.

**Question:** As a prisoner were you allowed to witness for Christ?

**Lovegren:** When we were first taken prisoner, they didn't warn us about witnessing. I think the rules had been

torn down, so I didn't know about it. But I did speak to my cell mates.

**Question:** Do you have any way of knowing the condition of the church in China?

**Lovegren:** I do not. The Chinese officials who questioned me said that the church in Chi Chang area was still in existence.

**Question:** Did you find any of the guards to be Christians?

**Lovegren:** I didn't speak to the guards, didn't have any opportunity. The one who escorted me to Iowu seemed more open. He would not confess that he believed in God, but he did attend one of the Methodist churches in Chung King and knew the pastor.

Later, Lovegren got a trans-Pacific phone call from mission board officials in Chicago. Fifty persons jammed the headquarters as a microphone hookup picked up the chat between Director Vincent Brushwyler and Lovegren.

Brushwyler asked Lovegren if he had a message for the mission paper.

"I don't know what to say," answered Lovegren. "But you can say this: I'm 67 years old today, and I don't want to quit. I want to keep on."

The *South China Morning Post* quoted Lovegren as saying that he might later continue his mission work in the Orient.

Currently he plans to visit fellow missionaries in Formosa, then sail to Jordan, where his son is a missionary under the Southern Baptists.

The day after Lovegren's release the first two American women missionaries walked out of Red China. They were Dorothy Middleton, 43, of the Mission to the Lepers, and Sarah Perkins, 63, of the Presbyterian (USA) Board of Foreign Missions.

Miss Middleton's release, too, was credited to prayer. Members of her sponsoring Cicero (Ill.) Bible Church prayed for her almost constantly. Each Sunday morning, in Wednesday night prayer meetings, in men's prayer meetings on Saturday nights and in all-day prayer meetings the third Wednesday of each month, the members prayed for Missionary Middleton.

Upon her release, she was at first reluctant to answer questions for newsmen. "I'm afraid for the twins," she said.

The twins are her two adopted Chinese children, aged seven. Communists promised that Miss Middleton and the twins would be allowed to correspond.

Although Dorothy Middleton's complete story may never be divulged, here are some of the details.

She was arrested in February, 1951, as she sat knitting on her mission house veranda.

After her arrest her Bible was temporarily taken away from her. Later, it was returned. She testified, "The Bible was most important to me." During her imprisonment she memorized all the New Testament and many Psalms.

She was confined to a room six by eleven feet in dimensions. But she said her treatment was good.

During study periods the Reds tried to indoctrinate her. She admitted that the Communists were strong in their belief, but "I was as strong in mine and they could not raise any doubt in me.

"No matter what the Communists said to me, my heart belongs to the Lord Jesus Christ and always will.

"Persecution only made me closer to God. It's like the cold winds blowing on a man—he just draws his overcoat tighter."

Miss Perkins, a missionary in China since 1920, was kept in the same cell section with Miss Middleton for two years. But they never saw each other until their release.

The first time Miss Perkins was called up for questioning, the Communists told her that "if I would tell on others they would treat me lightly, but if not 'we may shoot you or treat you very cruelly.'"

Miss Perkins replied, "You may shoot me tomorrow, but I will tell the truth."

When asked if the charges against them were valid, Miss Perkins replied, "Of course the Chinese government was not justified in arresting us. We were not guilty and they knew it. We are no spies; we are missionaries. The charges against us were nonsense."

Miss Perkins said that the Communists tried to make her admit that she was cooperating with Dr. Homer Bradshaw, one of three Presbyterian missionaries still held in China.

After long questioning, the Reds sent Miss Perkins back to her cell to reconsider.

"I spent the last year and a half doing what they call 'reconsidering,'" she explained.

She and Miss Middleton were both tried on September 11 and sentenced to expulsion from China. Their release came nine days later.

To Dorothy Middleton, Sarah Perkins and Levi Lovegren, stepping into Hong Kong was the end of a long nightmare.

To Christians who prayed, it was another proof that prayer still works.

To the on-looking world, it was added evidence that the blood-washing of Calvary is still more potent than the brain-washing of China.

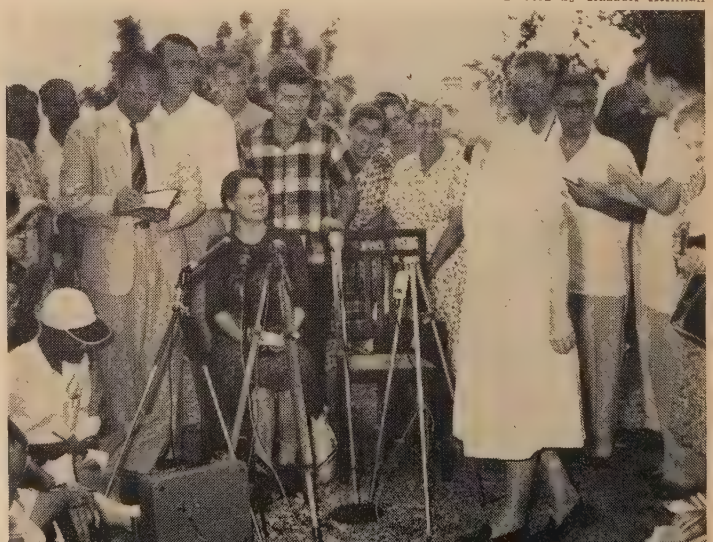
## Quotes to Remember

- "Persecution only made me closer to God. It's like cold winds blowing on a man—he just draws his overcoat tighter." —Dorothy Middleton
- "No matter what the Communists said to me, my heart belongs to the Lord Jesus Christ and always will."—Dorothy Middleton
- "You may shoot me tomorrow, but I will tell the truth."—Sarah Perkins
- "I'm 67 years old today and I don't want to quit. I want to keep on."—Levi Lovegren

MISS MIDDLETON AND THE MESSAGES
She rips open cablegrams of greeting.

MISS PERKINS AND THE PRESS
She steps off her 6 x 11 cell.

Photos by Russell Killman



Christian Life photos.

Eugenia Price's third Christian book, *Never a Dull Moment*, answers actual queries put to the writer-producer of "Unshackled" by puzzled teeners.

## EUGENIA PRICE:

# She Delights in the Lord

**Through the broadcasts and books of a once-pagan radio writer thousands are rediscovering the zest of Christ-centered living.**

IN EUGENIA PRICE'S studio bedroom, beneath a sketch of the head of Christ, is a crown of thorns. The thorns are cruelly sharp. And every time Eugenia looks at them they pierce her heart, she says.

"I used to hesitate to sign Gal. 2:20 when someone asked for my autograph. But now I dare to do it," she says.

No one who has read her autobiography (*The Burden Is Light!*, Revell) can doubt she is crucified with Christ. The book probably contains the most anguished conversion scene in modern literature. It tells how at 33 a 20th century pagan was transformed from a successful but desperately unhappy radio writer to the Christ-controlled writer, producer and director of the famous radio program "Unshackled" (now in its sixth year).

Dog-eared copies of the book (it had sold 27,000 copies the first six months after publication), have passed from hand to hand in high schools. It's been read avidly by housewives, preachers and pagans.

Eugenia Price writes with a holy zeal —yet with a disdain for religious cliches. A mixture of slang, wonder and reverence gives her writing freshness that appeals to the kind of people Christ loved.

And for Christians Genie Price has a vital message. The Christian experience can be deep, thrilling, exciting. She's in demand as a speaker at Christian gatherings across the country.

It was while speaking at a youth meeting in 1951 that the thought struck her: "Am I seeing myself as I was?" What was behind the masks of adolescent bravado? Genie remembered how, though she had been brought up as a church-going girl, religion had passed right over her head. She was an atheist at 17. At 33 she couldn't remember one thing she had ever heard in a sermon.

The thought shook her so she could hardly speak. "Someone ought to write a book to answer these kids' questions—" she thought.

Genie began to keep track of the questions they were asking. Lulus like "Why get so serious about God?" and "How can I love someone I can't see?" Then came a letter from the Zondervan Publishing House. Would she consider writing a book for teen-agers? She would and did.

Result: her third book, *Never a Dull Moment* (the first was *Discoveries*, a devotional volume). Says someone who read the manuscript: "I suspect teen-agers will have to stand in line behind

Upstairs Genie keeps at writing chores . . .

gray-haired adolescents who will want to read it." It went on sale October 1.

And that's the way it's been for Genie Price since an October day in 1949 when she said "O.K., Lord." Doors open before she knows they are there.

The "O.K." came in a New York hotel room. She'd passed through stages of atheism, pagan sophistry, poetic aetheticism to utter boredom. The years had taken her from two universities (University of Chicago and Northwestern University Dental School) to a circle of "smart" friends and big money, writing such radio shows as "In Care of Aggie Horn," "Joyce Jordan, M.D." and "First Nighter." But the success was tasteless.

When her pet English bulldog died—the only thing she really loved and who really loved her—she fled Chicago and went back to Charleston, W. Va., and her dentist father and doting mother.

And it was there she met the one person who could help her: Ellen Riley, whom she hadn't seen for 18 years. Ellen had played piano in church revival meetings when Genie played fiddle. She'd merely been a "nice girl" going to church like nice girls do. But somewhere along the line she had truly found Christ.

A pencil slender, quietly poised woman of 34 whose almond-shaped green eyes shown with an inner peace, she was shocked when she saw the friend she remembered as a happy-go-lucky girl. For Genie was 70 pounds overweight from over-drinking and overeating and she was obviously trying to cover her brittle unhappiness with a flip "I've-got-the-world-on-a-string" attitude.

Ellen didn't preach. "She just let me see Christ shining out of her," Genie said later. When they parted, Genie still had her shell wrapped tight around her. But it was cracking. A few weeks later she went to New York where Ellen was working on the staff of Calvary House, next door to Calvary Protestant Episcopal Church.

Genie's anguish at falling into the hand of the living God and her all-night struggle is told in her book.

**Price-less.** And when she finally let the old Genie Price die—the Light came and a new life began.

Genie went back to Chicago with a glowing testimony—and no idea what she was going to do. In a short time Ellen came to live with her (she's now her "associate" in Genie's professional chores). Together they worked out a new life—which didn't include shows for beer sponsors nor murder stories for children. Genie closed down Eugenia Price Productions.

Her first job was a five day a week record show on a Catholic FM station. Then she was told that Pacific Garden Mission (which she had not known existed) was looking for a writer-producer for their new radio venture "Unshackled," dramatizations of mission conversions. They hired her; she directed her first program in October, 1950.

Genie was a brand new Christian. The mission was at first apprehensive. Some of the board members were a little shocked at her unorthodox approach.

"She was like a kid with a new toy, like a blind man who was seeing his first tree," said a co-worker.

In her first scripts she omitted Scripture references, feeling they would alienate the kind of person she used to be. Later she realized the necessity of building the scripts around the Word of God. Through the Word and dramatic writing God has changed many lives, including those of several "Unshackled" actors.

Reading her books and hearing her scripts on the air, the troubled and the despairing feel that here is a person who understands. Very successful actors and up-and-coming ones, harassed housewives, alcoholics, dilettantes tired of a fruitless search for "reality"—these are the people Genie knows. They call her on the phone, knock on her door at all hours. To minister to their needs Genie, Ellen and several other Christians conduct a group they call "Disciples Identified." It's a small, informal gathering where people say what they feel, praise the Lord when they're happy, confess it when they're down in the dumps.

**Possessed.** Eugenia Price today has a look of self-possession—only it is really Christ-possession. She is a trim size 18. Her close-cropped hair is brushed back casually but neatly and her dark eyes snap with an ebullience that wells from her life in Christ.

Before her conversion—B.C., as she calls it—she was temperamental, impatient, sharp-tongued. Says Jack O'Dell, "Unshackled's" announcer, whom Genie "talked" into the Kingdom not long after she herself was saved: "I detect constant signs of growth in her. Little hard edges have gradually rounded off. During rehearsals emergencies used to get under her skin. Now if the ceiling fell in she'd decide it was a sound effect and call it square."

And this unruffledness is not reserved just for when she's "on the job." A friend tells: "One night I was to pick Genie up for a banquet where she was the main speaker. I was late leaving, traffic was horrible, the streets were torn up. I got to her house in a cold sweat. I began to pour out apologies. Genie stopped me. 'Take it easy. It's all right,' she said. 'It doesn't change Jesus any.'

"Remarks like that from anyone else would sound corny and affected. But somehow with Genie you don't mind."

Eugenia Price is an extraordinary woman, blessed with talents. But she'd be the last to deny that she has faults. One of them, a friend says, is a tendency to make snap judgments. And her sense of drama sometimes leads to what others might call exaggeration in her manner of speaking.

**'Little Toot.'** Genie and Ellen live in a narrow little house squeezed on a narrow little street on Chicago's near North Side. "Little Toot" (so-called after a song played on Genie's earlier record program) is sparingly but tastefully furnished. Both Ellen and Genie love wood paneled walls (birch in the kitchen and pine in the studio bedroom) —and copper and brass. They love rose hues and friendly greens. But the touches of love are the little things—like the ripe, red tomatoes and a shiny, perfectly round head of cabbage in a basket casually lying on a flight of stairs.

Genie is usually up at 6:30 or 7,

. . . downstairs Ellen tends to business duties.

spends two or three hours in "quiet time" alone. Then coffee and work until 11 or 12. Lunch is usually at 11:30 with an hour for reading and answering mail. Then work until 5.

Ellen rises later on doctor's orders (she suffered a physical breakdown last spring). She devotes the day to business correspondence and screens all phone calls. Often there are 10 or 12 "cry for help" calls added to the multitude of business calls.

Supper is the first meal the two women eat together. It is Genie's job to wash dishes and clean the kitchen.

Sometimes Genie has to write in the evening. Otherwise she and Ellen go upstairs to Genie's workshop to read and discuss books (currently they're reading *The Inside Story of the Hollywood Christian Group* and *The Christian View of Science and Scripture*). Afterwards they pray together.

Ten o'clock is time for a late snack—usually yogurt for Genie, who consistently diets.

What lies ahead for Eugenia Price?

**Future Work.** In the offing is a devotional book slated to be brought out by Revell next fall. Tentative title: *Early Will I Seek Him.* Coming in 1957 will be a book of daily devotions. Genie says she's thinking, too, about a book on "How to Lose Weight With Christ." She feels strongly that a burden of flesh is inconsistent with the Christian life.

Next big project is a new radio show with Jack O'Dell. It will be a quarter-hour program similar to "The Way Out," 52 broadcasts written for the Christian Amendment Movement. It will be transcribed for use by various churches—one in each city.

Genie also expects to devote more time to conducting "spiritual life clinics." One began in her hometown, Charleston, on October 2, the sixth anniversary of her "second birth."

"Unshackled" will go on with Jack O'Dell, who already spells off Genie in production chores, gradually taking more responsibility for script writing.

Looking back on six years of her new life Genie says: "I no longer have to make any effort to make Jesus come alive. He's a real Person to me now. I think sometimes we make a mistake in preaching a plan of salvation instead of a Savior. He's so attractive and *He* will draw men to Him."

And as for Ellen, who is content to remain in the background—she confesses that what has happened in six short years has awed her. She was just one person living for Christ and in Christ. Through her Christian witness another person came to Christ—and then the chain went on.

". . . And ye shall be gathered one by one," said the prophet. And two women have proved it to be so.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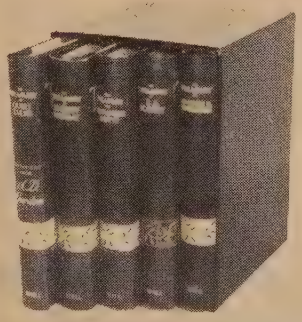

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# DIVORCE:

• Changing times are forcing churches to shrug off complacency and re-think the complex problem of divorce.

• Should divorced persons be welcomed as church members? Churches say 'yes'—under certain conditions.

TWENTY-FIVE years ago American family life was reeling out of the dizzy 20's and into the desperate 30's. Immorality was the fashion. One out of six marriages was cracking up.

Yet at that time a Christian counselor was able to write: "The Christian religion is our best possible insurance against divorce. Less than one per cent of Protestant church members are ever divorced."

The first statement is doubtless still true today. But the whirling world of 1955 with its not far from one out of three marriage mortality is carving chunks of complacency off churches once smugly isolated from the divorce problem.

World-stained people are turning to Christ. But pursuing them into the churches are their unregenerated backgrounds—which often include divorce. And even among Christians of long standing divorce is cropping up more often than anyone likes to think.

Times are changing. Information from pastors, Christian educators, Christian counselors and lay leaders across the country shows that churches are re-thinking the problem.

Does this mean the Christian community is revising its basic attitude toward marriage and the family? The answer is "no."

**United Stand.** Spiritual leaders among evangelicals agree: God's plan for Christian men and women is marriage for life. When a man and woman marry they become "one flesh"; Gen. 2:23-24 is unmistakably clear. The sundering of what God has joined together is contrary to God's plan.

On another point evangelicals present a united stand: according to the Word of God there is only one ground for divorce. And that is given by Christ in Matt. 19:9: ". . . Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Instead of "fornication," some versions say "unchastity" or "unfaithfulness."

Authorities emphasize that though Christ acknowledged the "right" to divorce on the ground of unfaithfulness, He didn't urge it. In fact, He said that God allows it only because of man's "hardness of heart."

Advised Oswald J. Smith, pastor of Toronto's famed People's Church: "What, you ask, am I to do when my husband is unfaithful to me? Should I divorce him? By no means. If he is penitent, if he comes to you and asks your pardon, then forgive him and take him back. Forgive him and never mention it to him again.

"If there is no repentance and he will not forsake his wrongdoing—then you have no choice but to separate from him and let him burn in hell with the woman with whom he is committing adultery. But you will pray for him and you will never cease to pray until God works."

What about remarriage?

On this question there is less unanimity. Some Bible scholars hold that when the bond of matrimony has been broken on scriptural grounds both parties may remarry.

Many believe only the innocent party can marry again. Dr. V. Raymond Edman, beloved counselor for CHRISTIAN LIFE's "Personal Problem Clinic," has expressed this view in his column.

**Let Him Depart.** Backing up this viewpoint is I Cor. 7:15: "But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases."

One thing is certain: in principle the Christian church stands firmly opposed to divorce.

But the rub comes in the question, "Once divorce occurs, what then?" May divorced persons take part in the life of the church? Eternal judgment can be left to God—but what about the here and now?

The problem is complex. But research shows a faint pattern emerging.

Most evangelicals seem to be in favor of church membership for divorced persons—under certain circumstances.

**Not for Perfect People.** Representative of such feeling is the statement of Ralph E. Stewart, pastor of the San Gabriel, Calif., Union Church: "The church is not for perfect people but for fellowship, training and to do the work of the Lord. Did the early church in Acts have a perfect group?"

A lay leader puts it this way: "Is one sin worse than another? What right have we to shut out someone because of one sin when we overlook others?"

Take the case of James Brown (not his real name). He has been a faithful Christian for many years—and apparently so has his wife, the mother of his three children. Suddenly Mrs. Brown runs away with another man. Brown secures a divorce on the ground of adultery and gets custody of the children. Mrs. Brown remarries. Later, Brown also marries again.

What would Brown's church do? Undoubtedly better than nine out of ten evangelical churches would still find him acceptable as a member. But only seven would encourage him to take leadership posts—and perhaps only four would allow him to become a deacon or church board member.

Now, what of the former Mrs. Brown? Most likely she would leave the church voluntarily. Otherwise, probably eight out of ten churches would strike her name from the rolls.

Later re-instatement (provided she is penitent) would be likely in four out of ten churches. Five more would have re-instated her had she not married again.

But Mrs. Brown would find little encouragement to take on leadership responsibilities. Of those churches that would accept her as a member, possibly only four out of ten would want her in any leadership capacity. Few churches would find her acceptable as a deacon (were she a man).

**Drunken Husband.** Let's look at another case. It's an actual one. A Christian woman—we'll call her Mrs. Wilson—is faced with the problem of an unbelieving husband who drinks and often abuses her. She is forced to work to support her two sons. She endures the situation until the boys are grown. Then she divorces her husband.

If she does not remarry, Mrs. Wilson

# Dilemma of the Church

would be acceptable in very nearly ten out of ten churches. But if she remarries—that's another story. For Scripture says (speaking of divorce on grounds other than adultery): "Let not the wife depart from her husband. But and if she depart, let her remain unmarried or be reconciled to her husband."

Perhaps only four of ten churches would accept Mrs. Wilson under those circumstances—and then only if she gives evidence of repentance. One out of ten might require her to return to her first husband.

Not long ago Dr. Edman counseled a Christian who learned through the birth of an imbecilic son (who providentially died very quickly) that his wife was syphilitic. Her condition was hereditary. Was he entitled to divorce?

"By Christian standards you are not entitled to divorce," Dr. Edman answered. "Your wife's illness is unfortunate, even tragic—but no more so than that of a wife who becomes mentally deranged. The Bible allows divorce on the ground of unfaithfulness to the marriage vow, but not because of any physical condition."

**New Converts.** A third case is that of Mr. and Mrs. Johnson. They are new converts. It is the second marriage for both. Before their conversion they had been guilty of adultery—as well as many other sins. But now they are both Christians and have a family.

No doubt at least eight out of ten churches would welcome them into fellowship.

Says Newell Morgan, pastor of the First Christian Church, Roseburg, Ore.:

"If the person is divorced before conversion, it is as any other sin they have committed."

But less than one out of ten would make Mr. Johnson a deacon.

Many evangelical leaders decry the lack of uniform policy on the question.

Says Dr. J. C. Macaulay of Moody Bible Institute: "Divorce is a tragic problem now, and it's more necessary than ever for the churches to have a well-defined policy. Among evangelicals every church is often a law unto itself, and this makes for confusion. I think the churches should examine the Scriptures carefully, then come to a policy and stick to it."

Dr. Robert H. Warren, pastor of the Hermon Free Methodist Church, Los Angeles, writes: "It does seem to me that in this day when marriage is held so lightly by so many and the contract is entered into with the idea that it may easily be broken, the church does need to take a definite stand on the whole question."

**Helping Hand.** The goal, then, is to deal mercifully and lovingly with those whose lives are touched by divorce but still to maintain the church's testimony as to the sanctity of the family.

A growing number of churches are lending helping hands to divorcees. An example is Los Angeles' "Divorcees Anonymous." It is affiliated with First Presbyterian Church of Hollywood. A committee of 25 including ministers, doctors, psychologists and laymen make themselves available at any time to counsel the group's 200 members.

"There's no glamor about these people," remarked Pastor Raymond I. Lindquist. "You could call it a parade into darkness. But as soon as they get religion to fit their needs, you see them brightening up. Suddenly there's a twinge of hope."

Most needed, of course, is determined digging at the root of the problem to turn up the means of prevention. That's where Christian counseling comes in.

How a redeemed life can make a difference is shown by the story of a former pop singer with a big name band. She was separated from her husband at the time of her conversion. Here's her testimony:

"I always believed, before my conversion, that if two people couldn't get along, divorce was the thing. If you are unhappy living together, separate from your spouse and be happy.

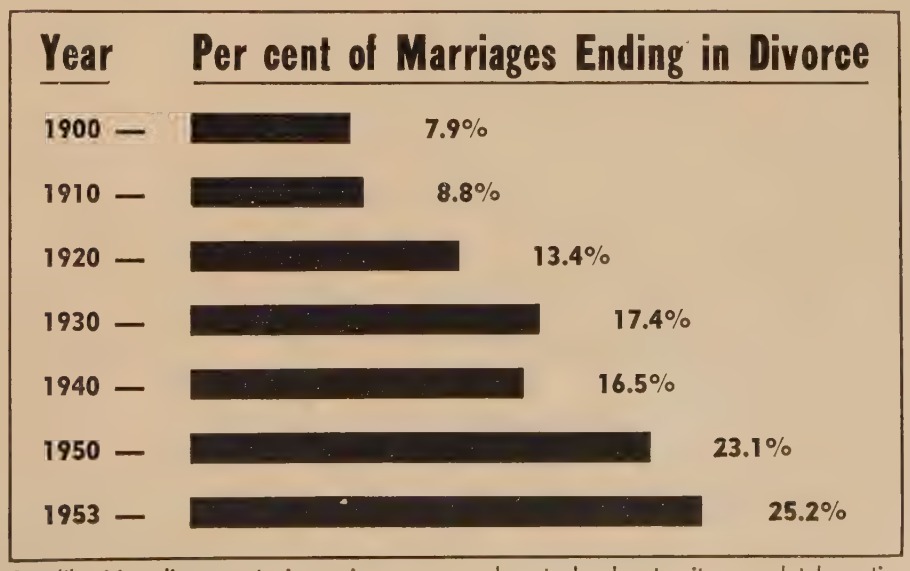
"Now I believe differently. I know our Heavenly Father allows tests and tribulations to come into our lives because they can build character. We must overcome them. On the problem of my marriage I prayed harder and I tried harder to make a go of it.

"However, only through God's grace could I endure the period of separation from my husband. Don't think it was easy. Without God no one can do it. One must take the burden to Christ and rely entirely upon Him.

"I praise God daily now for my reunion with my husband and all the rich blessings I have received through the experience. I shall continue to pray for my husband daily until I know that he, too, has been 'reborn' into the Kingdom."

"See how these Christians love one another," was the world's grudging tribute to the early century Christians. A broken home among so-called Christians presents an ugly picture to the world. Uglier still is a lack of love in the treatment meted out to those Christians who somehow fail in the most intimate of earthly relationships.

The Christian religion ought to be not only the "best insurance" against divorce but also the salve to heal those who bear the wounds inflicted by a sin-sick world.




Steadily rising divorce rate is causing once complacent churches to sit up and take notice of a complex problem.

Jim never imagined that his biggest problem would be to get along with another missionary. But it was; and he wondered how much longer he could stand the strain.

***by Marjorie Larson***

JIM WESTON, treading down the furrow, carefully placed bean seeds in the row. If only he could produce a good bean for the Indians of this South American pueblo.

He stooped over to pick up a handful of soil. Slowly the dirt filtered through his fingers, just as his two years of missionary life had passed. For two years now he had teamed agriculturally with senior-missionary Carl Mattson, but what had they accomplished?

Suddenly a deep pleasant voice interrupted his thoughts. "Hello, Jim." It was Matt Barlow. Matt was a missionary, too, but in one of the larger cities where there wasn't an agricultural program.

"Well, Matt, hello. How are you?" Matt's grin was broad. "Kath and I were on our way to Naranjo and we thought we'd stop off for a while. Kath's up at the house talking with Carl's wife."

"Well, good, glad you've come."

"What kind of seed you planting?"

"Bean. Trying to produce a new crop of stringless ones." Jim let a few seeds fall into Matt's hand. "Sure hope it's a success."

"I hope so, too," Matt said, then paused meditating a moment. "An improved product would open a new market to the Nationals and earn them more money."

"And once they're convinced that we really want to help them, we're sure that they're going to show a real interest in the Gospel."

"How do they react so far? Do they accept your help?"

At that moment Carl came.

"How you getting along, Jim?" Carl asked.

"Fine," Jim replied. He was about to continue his previous conversation when Matt stepped over toward Carl and asked about the recently built irrigation system. Jim almost stepped forward. After all, wasn't that his project? But Carl didn't give him time. He immediately began explaining its advantages.

Matt and Carl strolled off arm in arm laughing and talking. Jim followed behind. Jim wanted to tell Matt that he was the author of that system. It hadn't been easy to persuade Carl that an irrigation ditch would be the correct thing.

Now they were passing Jim's freshly blossoming peas. Neither Carl nor Matt seemed to notice them. Soon they were coming to the compost pile. Matt wanted to know all about its structure and care. *Now I'll speak my piece,* Jim thought. *Compost really is my section.* But again Carl took over. Jim put in a few sentences but they didn't seem to carry much weight. When Carl suggested that they go to the barns, Jim felt relieved. At least there wouldn't be any more of that pressure inside of him. Stables and barns were Carl's domain.

Jim lagged slowly behind. He wished he could have told Matt about that compost business and how he had convinced the Nationals that it was a practical idea. He remembered how Carl had said, "Jim, it'll never work. Those Indians won't ever let it mature long enough even if they manage to get it piled up." But it had worked. It was just that Carl didn't trust anyone, including Nationals. *And not even me,* Jim thought. *I'm just the junior missionary, more like a National. Carl does the engineering and gets all the credit.* Jim bit his lower lip, hard.

Just then Carl turned around and grinned broadly at Jim. "Come on and join us. Three's never a crowd when you're included."

Just like Carl to say the right thing. And he probably meant it too, in his own way. Jim slowly forced a grin. There was still that hurt inside but somehow, now, it seemed to be melting. Carl really didn't want to be officious or domineering. It was just that he had been here so long.

Jim joined them. They walked together to see the livestock. Jim didn't mind Carl taking the credit there. Carl's first love, undoubtedly, was animals. He treated each one as a personal friend. During times of illness he spent nights awake protecting them. He was a veterinarian superb, as well as a tireless laborer.

After Matt and his wife had left, Jim thought, *What I need is to spend more time away from here. This business of being tied down to the land isn't right.* It wasn't because he was bored or because of the lack of various activities. There were two nightly services each week as well as Sunday school and church. But still there just wasn't enough of a personal spiritual ministry.

# ENCOUNTER • AT

*An involuntary shiver ran through Jim's body. A shadowy semblance silhouetted against the open sky. Was that a man coming toward him?*

He knew that Carl felt differently. For one thing, Carl had his family. But a bachelor such as he wasn't content behind a plow, especially when he had come with a burning passion for witnessing.

Jim thought of the New Testaments and tracts which he had bought two weeks ago at Naranjo. They were still tucked away in his desk drawer. He had been so busy with his work on the farm that he hadn't had a chance to go to the pueblo to distribute them. A pitiful testimony for a missionary, he rebuked himself. But now, since work had slacked up a bit, he would go tomorrow morning, right after breakfast and chores.

Jim left shortly after breakfast as planned. It was good to walk through the pueblo, stopping in at the tiny stores, chatting about the current news and finally giving or selling a New Testament where wanted and telling of the love of the Savior in dying for the sins of men. Jim paused, too, as he walked home along the dusty road to talk with pedestrians and with farmers as they worked in their small fields. When he returned home he was elated and refreshed. He paused a moment to rest in a big arm chair by the side of Carl's house.

Jim was removing his sombrero when Carl greeted him coolly. "Where you been all morning, Jim?"

"In the village," Jim replied, relaxed and comfortable.

"Why didn't you tell me you were going?" Carl asked curtly.

"Didn't think it would matter," Jim replied casually.

Carl paused a while. Then slowly he said, "I wish you'd let me know when you plan on being away like that."

Jim responded quickly. "But I was only gone three hours. I didn't think you'd miss me."

"Wouldn't miss you!" Carl exclaimed sharply. "What do you mean?"

"I did my chores first." Jim felt like a school child before his master.

Carl interrupted. "I made arrangements yesterday with several of the Indians to come in for some pointers on soil building. And then you weren't even here when they came today."

# MIDNIGHT

ILLUSTRATED BY RICHARD MLODOCK

"I . . . I didn't know," Jim stammered.

"And on top of everything else," Carl continued, "Queen decided to calf this morning and she was having a bad time and I had to spend a lot of time with her, running back and forth to the Indians."

"I . . . I'm sorry," Jim apologized. "I just wanted to give out some Testaments that I bought in town two weeks ago."

Carl stared fixedly a moment, then stated in words, firm and deliberate, "Jim, there's one thing you've got to learn. This agricultural work comes first. Then if there's time you can do your visiting. But this work right here can't be neglected for any reason. Just remember, you'll never win the Indians by producing dried up crops or no crops at all!"

Carl turned quickly and left. Jim was glad. The atmosphere was so tense that he was shaking. He was sure that he would have said more had Carl remained. But his opinion went unspoken and there remained for him only that feeling of tenseness which did not die so easily.

Jim kept to himself as much as possible for the rest of the day. He went to bed early that night for Carl had outlined a full day's work for the next day. In the morning Jim would work with Carl in the stables, in the afternoon, while Carl would be in Naranjo on urgent business, Jim would plant some peanuts. Maybe the peanuts wouldn't be a success in this terrain, Carl had said, but it would be worth the try. And Jim would have to get them in tomorrow for sure because Carl had noticed a few specks of mold on some of the peanuts. Then Jim would lead the evening service. It undoubtedly would be late when Carl returned.

The morning went as planned. That afternoon Carl with his family left for Naranjo. Jim had been working in the fields for about a half hour with Jose, his National helper, when Pepe, one of the Indians from the pueblo, came to talk with him. Jim told Jose to continue preparing the ground and that he would return in a few minutes.

But he didn't return in a few minutes. Pepe was so interested Jim could not force himself to break the conversation even though his mind kept uneasily returning to the work. Work must be done that day, Carl had said.

"It wasn't til yesterday when you came and talked to me, Patroncito," Pepe was saying, "that it sort of struck me."

"Pepe," Jim said with conviction, "being a believer in Christ is the best thing that can ever happen to anyone, believe me!"

"Well, I've always been kind of religious," Pepe said half-heartedly.

"Religion isn't enough," Jim responded. "You must realize that you're a sinner and . . ."

"Oh I'm a sinner all right. I know that," Pepe interrupted.

"But are your sins forgiven?"

"I don't know. Besides how am I going to know before I die?"

"You can know right now. God says in His Word that He is faithful and just and will forgive us our sins if we confess them to Him."

"I've gone to confession."

"But have you received the Lord Jesus Christ as your own personal Savior?"

No, Pepe hadn't received Christ nor the new life which He gives. No, he wasn't sure of where he'd go after death.

There were many questions which Pepe asked and which Jim tried to answer, reading numerous portions from the Word of God. Pepe was drinking it all in like a child hearing a new revelation of something tremendous and striving to comprehend its vastness in one afternoon. He wondered why he hadn't realized the necessity of it before. Why . . . when he had attended so many of their preaching services. But now he knew that he needed to be saved. And then he surrendered his life to Christ.

Jim was so thrilled that he forgot about time. That is, until Pepe was through praying. Then it struck him, suddenly. But Pepe wanted to linger, asking more questions. Jim now could hardly concentrate on Pepe's words. He was wondering what he should do? There wouldn't be time to plant all the peanuts before supper; and then with prayer-meeting to follow. What could he do?

Evidently Pepe had noticed that Jim's thoughts were somewhere else, for suddenly he said, "Well I must be going, don Jaime. "I'll see you tonight. *Hasta luego.*"

## Why Pray When You Can Worry?

THE most ridiculous statement a man could make I heard sometime ago. "Why should I pray when I can worry?" This statement has been ringing in my heart and mind ever since. Can a Christian live without fear and worry?

Fear is the forerunner of worry. We worry because we fear. Fear kills more people in a year than any war or disease. Most of our diseases are due to fear and worry. We worry about getting a certain disease so we get it.

Worry seems to be the favorite pastime of millions. Yet it produces the vast majority of sickness, nervous frustration and breakdowns, plus premature death. Worry is the chief cause of insomnia and the greatest financial boon to drug companies manufacturing various brands of sleeping tablets. If you are looking for deliverance from the twin enemies, fear and worry, you may find the key in this article.

Worry is the opposite of believing, as fear is the opposite of faith. When our belief in faith is strong, worry and fear will go out the window. If our faith in the Word of God were as strong as our faith that the paycheck will be forthcoming from our employer, we would not fear. It is as impossible to mix fear and faith or worry and believing, as it is to mix oil and water.

A grandmother, who learned how to believe God years ago, told how she threads a needle. "I just let God thread it, and He and I always seem to get it done the first time I bring the thread up to the needle." For her the question is not "why pray when you can worry," but "why worry when you can pray?"

Maybe you are thinking, "I wouldn't insult God asking Him to help me in such a little matter as to thread a needle."

Perhaps your God is so small that you can insult Him. If so, you will have to worry. But this woman's God is so big that she believes His Word, "The very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." So she gets her needle threaded without worry or nervous frustration.

Another woman taught much through her demonstration of faith in action. Two expensive water tumblers which she cherished became wedged together and she could not get them separated. She put them in cold water for a whole day. She even set them outside in the bitter cold of winter, but all to no avail. A few weeks later they were still laying around and she said to herself, "Why not pray?" She did pray, and the tumblers came apart as though they had never been stuck.

Some may produce a scientific explanation, but she will live and die believing, ". . . what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Worry and fear drown people in their trouble. When you worry you are bound by the law of the results that worry brings. When you believe God Who has said "lo, I am with you alway, even unto the end of the world," and "I will never leave thee, nor forsake thee," your life will demonstrate deliverance from all fear and worry.

Job said, "That which I feared came upon me." How true it is that fear and worry bring the results of fear and worry. Believe God and act and you get the results of faith.—*V. P. Wierwille*

Jim returned to reality and apologetically said farewell. Meditatively he turned toward the field. Now his plans were made. There was another hour before supper. He and Carlos could get quite a bit done in that time. After dark, when Carl would be home and in bed, sound asleep, he'd finish the job.

As he planned, Jim went out in the field again after dark. He was glad that Carl couldn't see him and that he didn't know that those two precious afternoon hours had been lost.

Jim paused and gazed upward to the full moon overhead. Fortunately it was shining brightly on the neat rows of brown soil which stretched out before him. However it was not unusual that the moon be lantern-like up here high in the Andean Mountains.

And Carl would never know that he planted seed in the dark. Even if he were to find out, he would probably laugh to himself and then patronize Jim with an abrazo. Jim decided that he would just pray that Carl would somehow learn to be humble and how to . . .

Jim jerked with a start. Was that a figure moving toward him in the distance? A shadowy semblance silhoutted against the dark open sky and then moved among the trees. It was too large for Perro, the dog, and too small for a straying animal. Perhaps one of the Nationals had come for help for a sick baby.

Jim placed his bag of seeds on the ground and started toward the strange figure. An involuntary shiver ran through his body. Then, clearing his throat and brushing aside all doubt and fear, Jim strode rapidly toward the apparition. Amazingly, instead of waiting for him to come, the figure advanced toward him. They had almost met, when Jim, stunned, muttered, "Carl!"

"Jim," was the quiet reply.

"I . . . I . . ." Jim breathed uneasily.

Carl just stood there.

Then Jim asked impulsively, "What are you doing around here at this time of night, Carl?"

"I could ask you the same thing, Jim," Carl said.

Jim was glad that the darkness covered the rush of blood which flooded his face. He didn't have time to think of a good answer before Carl concluded, "But, I already know."

Jim shifted uneasily. "I . . . I . . ." he stammered again.

Carl interrupted, stating simply, "Pepe came to see me this evening."

Jim quickly jerked his head to a direct view of Carl's face. He suddenly felt puzzled, even hurt.

Carl continued, "Pepe told me you talked with him this afternoon."

Jim tried to analyze the purpose be-

*(Continued on page 80.)*

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# Teacher Outwits Commies

- Audacious Christian principal of East German school holds Bible classes, lands on Red carpet.
- Clever ruse fools security police, paves way for escape—then a foolhardy act nearly ruins plans.

PRESSURE on teachers in Germany's East Zone is relentless. Failure to push Communist youth indoctrination is like asking to be thrown behind bars. But what happens when a school principal not only refuses to teach the Commie line—but insists on teaching Christ?

The story of such a Christian pedagog literally landed on the doorstep of Paul Haueter, CHRISTIAN LIFE's Correspondent in West Berlin.

It all began, Haueter reports, when he and his wife were traveling through West Germany two years ago. They stopped at a small country garage for repairs to the jeep. While they waited, a young couple pushed a motor bike into the little shop. A wheel bearing had burned out.

"They told us they were Herr and Frau Schaack from the Russian Zone," Haueter relates. "They had been lucky to get a permit to visit relatives in West Germany. Schaack said he was a school principal in a large East Zone city. He told of difficulties in trying to teach under tight Red control. It was clear to us he was no Communist."

The Haueters shared their lunch with the couple, gave them gospel literature and spoke with them about Christ. When offered a Bible, the Schaacks were incredulous, couldn't believe they could have it for nothing.

"They evidently appreciated our words and before leaving copied down our name and address. I thought they had made some sort of decision, but we really didn't expect to see them again," Haueter confesses.

Back in Berlin the Haueters received a letter from the Schaacks several months later. At Christmastime another message came on a greeting card.

"Then one blustery winter day," says Haueter, "there came a hesitant knock on our front door. We found the young principal and his wife standing on our doorstep. 'We escaped—we're refugees!' they blurted."

It turned out that they had returned to the Russian zone with a burning desire to serve the Lord. Schaack found two other teachers in sympathy with his cause and they began Bible classes in the school.

Word of his activity eventually reached officials. Schaack was called on the Red carpet, reprimanded and informed he was being put on probation.

But he went right on teaching the Bible. Then secret police began coming in pairs, making frequent "routine inspections."

A few weeks later a teacher who had been cooperating with the Bible teaching was summoned before the Minister of Security. She did not return. The party newspaper announced that she had been sentenced to a 20-year term in prison as "a Western agent and enemy of the democratic state."

Then the summons came to Schaack. Hastily he made plans to flee. He noticed security police stationed outside the school building. But he marched boldly out of the school with a large group of children trooping after him. They might have been going on an outing. Puzzled, the security agents followed.

Entering a downtown shop with his students, Schaack excused himself, left by the rear door. His pursuers were outfoxed—at least temporarily. He telephoned his wife, then headed for East Berlin by country roads and backwoods trails. From East Berlin he rode an elevated train to West Berlin and freedom. His wife joined him shortly thereafter.

And so they sought refuge with the Haueters.

They had left their friends, home, all belongings behind. They began to discuss with the Haueters the possibility of one of them slipping back to explain to their aged parents what had happened and to get a few belongings. Escape had seemed simple. They thought they could do it again.

"We pleaded with them not to even think about going back," Haueter says. "But Frau Schaack was determined. She telephoned her parents and asked if their home was under surveillance. The parents thought it was not. However, a watch had been planted around the house, and when Frau Schaack went back she was seized."

For several months Schaack received no word from his wife. Again and again he regretted letting his wife recross the border and not looking to God before the decision to return.

Frau Schaack finally was released from prison and lived at home under house arrest. Her husband was to be nabbed if he came back. Frau Schaack cleverly concealed an intention of escaping and gradually vigilance was relaxed. One night she slipped away, once more making the journey to freedom.

The couple was joyously reunited, determined never again to set foot on the other side of the Iron Curtain. They were recognized as political refugees and flown to safety in West Germany.

Haueter concludes the story: "Recently we received a letter from them, praising the Lord for his protection in spite of their foolishness. They have learned to seek His guidance as they make a new start in the free world."


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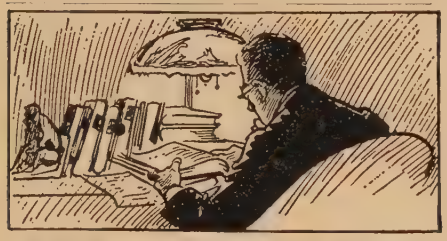

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## World

### *Reds Arrest Chinese Christian*

ELATION of U.S. evangelicals over the release of noted pastor Wang Ming-tao by the Chinese Communists (CHRISTIAN LIFE, October 1955) turned quickly to dejection.

In Los Angeles Dr. Charles A. Roberts, furloughing director of three Bible institutes in Hong Kong, told newsmen that Wang has been re-arrested.

At fault, he charged, was the "inopportune meddling" of the International Council of Christian Churches.

Another report received from a missionary stated that also arrested were Wang's wife, the elders of his church and 18 university students.

### *Formosa Pastors' Conference*

THE FIRST of World Vision, Inc.'s four pastors' conferences in the Orient drew 500 pastors and laymen—300 Taiwanese (Formosans of Chinese extraction) and 200 natives—to Formosa's capital.

While in Taipei President Bob Pierce spoke at a chapel service attended by Generalissimo and Madame Chiang Kai-Shek.

Others in Pierce's party: Dr. V. R. Edman, president of Wheaton College and conductor of CHRISTIAN LIFE'S "Personal Problem Clinic"; Dr. Charles T. Cook, editor of *The Christian;* Salvation Army Evangelist Major Allister Smith; and Dick Ross of Great Commission Films.

### *Russia Prints Bibles*

OFFICIALS of the American Bible Society expressed gratification over reports received in New York. Supposedly the Soviet government printing house has begun publishing 25,000 copies of the Bible in response to popular demand for them.

Some government sources in the U. S., however, indicated the move may be a part of the present Soviet peace offensive. The reports indicated the printing was being done under the supervision of the Russian Orthodox Church which would also have charge of distributing the Bibles.

Gilbert Darlington, treasurer of the society, said: "The Society hopes that this printing is the first step towards providing the great quantities of Scriptures needed to adequately supply Russia."

### *Baptists Up and Down*

IN THE U.S., Baptist church attendance has been on the increase. But in Britain the opposite is true.

According to the annual report to the Baptist Union of Great Britain and Ireland, membership dropped for the seventh year by more than 2,000.

Average salary for married ministers is less than $100 a month.


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### *Honolulu Hassel*

THE PROTESTANT Episcopal Church's Honolulu meeting hit the front pages when a Brazilian Episcopalian charged that the Roman Catholic Church was "exploitation-minded and rife with superstition." Another Brazilian (referring to the Catholic Church) charged that Latin Americans were "nurtured in an extremely debased form of Christianity."

A Roman Catholic prelate snapped back with, "It ill becomes a Christian clergyman to attack the teachings and the motives of that church which is the Mother of our Christian civilization."

Oil was spread on the waters by Episcopal Bishop of Honolulu Harry S. Kennedy who said the Brazilians were speaking for themselves and did not necessarily express the attitude of the Protestant Episcopal Church.

When the heat simmered down the delegates turned to consideration of a move to drop the word "Protestant" from the church name. The proposal was rejected—but only by a 89¾ to 55 vote.

### *Oppose Red China Recognition*

THE NATIONAL Association of Evangelicals has gone on record as strongly opposing U.S. recognition of Red China and admission to the United Nations.

Dr. Henry H. Savage, NAE president, in a letter to President Eisenhower, said that "recognition of Chinese Communist aggressors" would be an "eternal blot on our national conscience."

"We are . . . sure that the overwhelming majority of our constituents vigorously oppose diplomatic recognition of Communist China . . . it would tacitly condone the aggressive measures by which that government came into power. At the same time the United States would abandon the people on the Chinese mainland who have faith that God will yet allow their land to be governed by representatives of the people who recognize man as responsible to his Creator . . ."

The letter was prompted by recent statements favoring Red China recognition by "several prominent Protestant churchmen," Savage said.

### *Did Reds Bamboozle Baptists?*

HAPPY STORIES of Soviet religious freedom brought back by Baptist visitors to Russia are hogwash, says another Baptist.

Worship services in Moscow, Leningrad and Kiev impressed four American Baptist Convention ministers from the U. S. But the Rev. L. Zabko-Potapovich, editor of the *Ukrainian Baptist* Magazine, called them "nothing but a show." He spoke at a convention of


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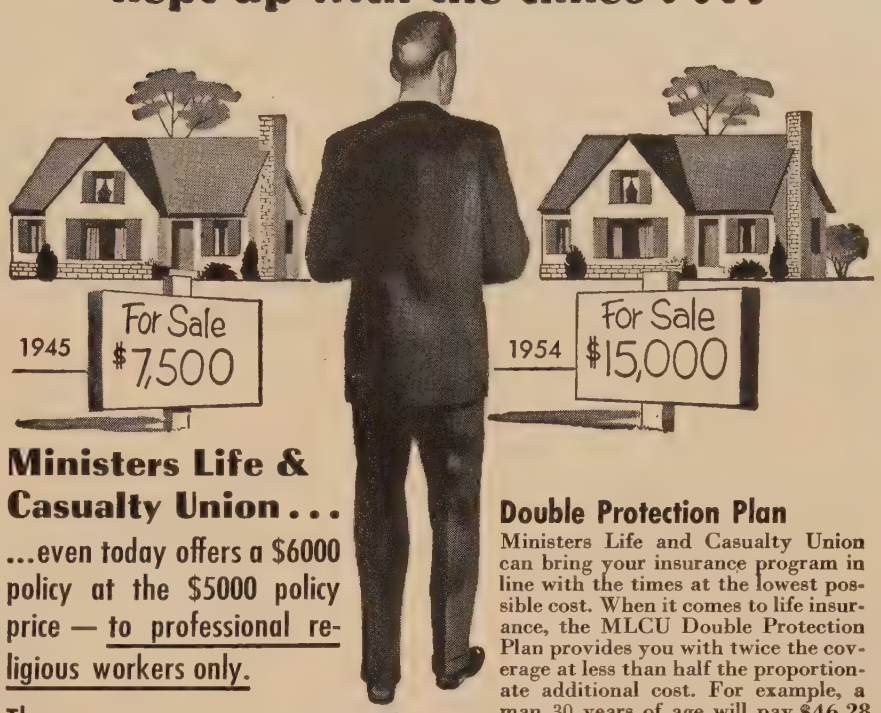


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Please rush details of Double Protection Life Policy ( )
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**DON'T BUY A HEARING AID**
**until you send for this HEARING AID EVALUATOR**

No gadget or gimmick can ever take the place of thorough audiometric hearing tests, but an ingenious new slide rule calculator developed by the Maico laboratories is proving very helpful to the hard of hearing as a means of making a rough appraisal of the type and degree of their impairment.

Characteristics of the various types and degrees of loss are listed on one side of the slide rule, suggested courses of action on the other. A simple movement of the slide matches up the suggested action with user's hearing condition.

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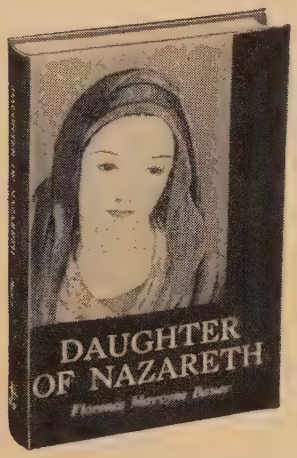
# CHOICE FICTION
## ideal gifts

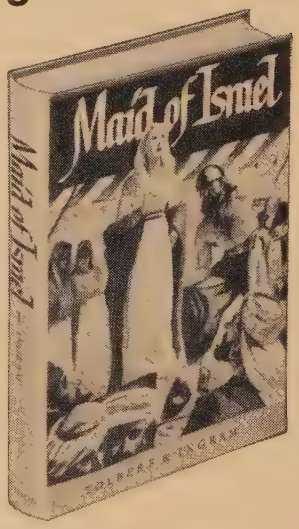
## DAUGHTER OF NAZARETH
### by Florence Marvyne Bauer




A moving novel recounting with imaginative insight the probable experiences of the mother-to-be of Jesus who is presented as a human being, subject to many temptations, yet sensitive to God's leadership. Written by the author of *Behold Your King* and *Abram, Son of Terah*. $1.50

## MAID OF ISRAEL
### by Tolbert R. Ingram

Brought captive out of her native Israel, Miriam tells her master, Naaman, that he can be healed of his leprosy. This is the story of Miriam's courage, her love for a Syrian captain, and her faith. Elisha, the man of God, thwarts ambitious Ben-hadad of Syria. War breaks out and leads up to the terrible seige of Samaria. An accurate description of Old Testament events. $3.00




## BROADMAN PRESS
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Ukrainian Baptists in the U.S., held in Philadelphia in September.

"In Moscow in a congregation of 1,000," said the editor, "there were only older men and older women. There were no young people. There were no Bibles, no hymnbooks. There are no Sunday schools and no conferences."

Soviet delegates to the Baptist World Congress in London last summer said there were 520,000 Baptists in the Soviet Union. But the Ukranian Baptist contends that in 1918 there were one million Baptists in the Ukraine alone and in Russia half a million. By the 20's, he said, the number had grown to three million.

"Now," he said, "only one-sixth is left of the millions of Baptists. The rest were shot, sent to Siberia, and a great number died in the great famine of the 30's in the Ukraine. And these 520,000 Baptists are found mostly in the places of exile—Siberia, Kazakhstan and others."

***Neighs in the Churchyard***

A CHURCH OF ENGLAND vicar who loves to go tally-hoing across the country-side in pursuit of a fox got in dutch with his parishioners.

They complained that he tethered his mare to gravestones in the churchyard where she wandered over graves, knocking down pots of flowers.

Said a parishioner: "I've spoken to the vicar, but he just thinks we are a narrow-minded crowd."

Said the vicar huffily: "If people claim the graves of their relatives have suffered, they should come and see me. That's all I have to say."

**Global Notes**

- A "Federation of World Religions" has been proposed. The idea came up at a Conference of World Religionists held in Tokyo. It was attended by 185 persons from 13 countries. Faiths represented: Christian, Mohammedan, Jewish, Hindu, Buddhist, Shinto, Baha'i.
- In Munich, Germany, Dr. Billy James Hargis announced that 1955's second launching of Bible balloons sent 100,000 portions of the Bible into Russia, Czechoslovakia and Poland. Back of the project is the International Council of Christian Churches.
- More than one million listeners tune in for a regular morning prayer service program on the Finnish radio, a poll shows. What's the significance? There are less than one million radio sets in the whole of Finland.
- Pastors in Japan fear that a new ruling will stop Christian pastors from visiting prisons. The rule restores the pre-war system of full-time prison chaplains appointed by the wardens "who would be mostly Buddhists."

# Meet Christian Life's

# Armchair Shopper

FOLDING CHAIRS—Specially designed and built for long periods of comfortable seating. Spring seat and back upholstered in materials and colors as required. Useful for both worship and Sunday school. National Chair & Products Company.

PEN SET—World's first matching ball-point pen and fountain pen set with matching point grades. Available in black, gray, blue and burgundy. Called the "Smart Set." With stainless steel caps and clips, retails for $20. Produced by Parker Pen Company.

TEA SERVICE—Croyden Tea and Coffee Service in keeping with growing trend toward uncluttered living. Lends brilliant accent to traditional decor of pastor's home. In 1881 Rogers Silverplate. Price is $125. Produced by the Oneida Ltd. Silversmiths.

SLIDE PROJECTOR—New Kodaslide Signet 500 Projector with Automatic Changer. Powerful 500-watt projector. Streamlined functional design; frosty beige finish. Weighs 9¼ pounds. $89.50. Made by Eastman Kodak Company.

# GIFTS

## for your pastor and church

**Take a tip from the Armchair Shopper—buy a gift for your pastor and church this Christmas. To make your shopping easy, use this handy gift guide. In it you will find the finest and most appropriate of Christmas gifts. To make it easier still, use the coupon on page 40. Fill it in and you will get more information on any gift listed.**

**In this season God's love is clearly seen. Show your love for pastor and church; remember them this Christmas.**

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Please send me postpaid ..... copies of the Septuagint Bible at $6.50 each ($11.50, De Luxe). Enclosed is $..... (Check, cash or Money Order.) If not satisfied in every way I understand that I may return the book(s) within 10 days for full refund of purchase price.

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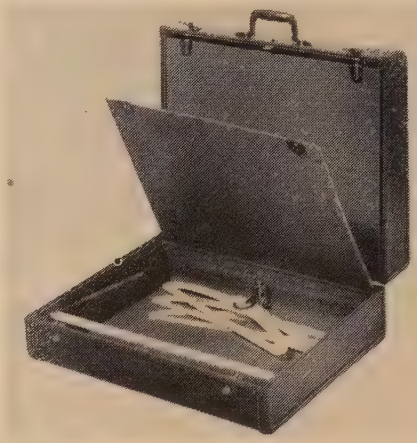
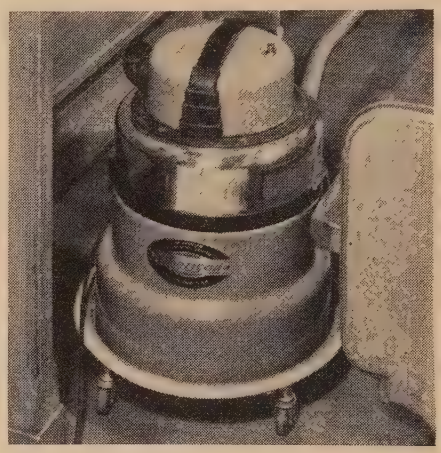
***The Christian Life Armchair Shopper suggests***

PROJECTION SCREEN—Radiant Champion, with luxury tripod screen. Features brilliant, fine grain HY-FLECT glass beaded fabric for clear, vivid pictures. Eight sizes. Full, continuous adjustability to any height. Radiant Corp.



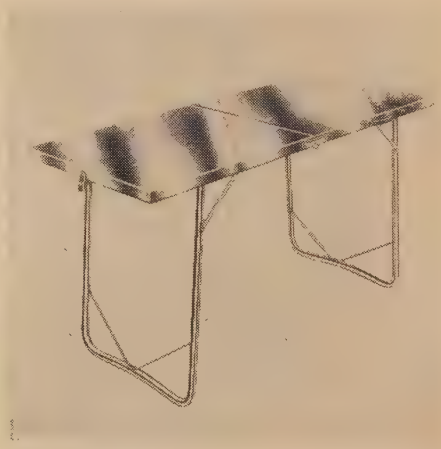
LUGGAGE CASE—Streamlite Samsonite Men's Journeyer. Designed to hold three suits. A two compartment case separated by two dividers. Lined with rayon gabardine. Three plastic hangers and bar assembly. Shwayder Brothers, Inc.

HEAD OF CHRIST PAINTING—Serves as a colorful painting by day, soft-three way light at night. Painting on canvas-finish paper. Switch in mahogany frame turns on reading light, picture glow or room light. Formed Products.



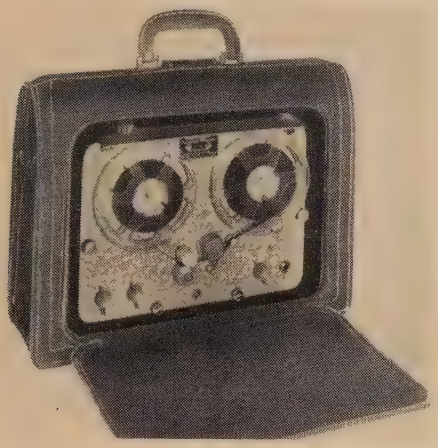
SMALL VACUUM—Ideal for church or parsonage. Has ¾ hp motor, 2 gallon water and 4½ gallon dust and dirt capacity. 18 inches high, weighs 16 pounds. Designed for versatile service and long life. American Floor Servicing Co.

FOLDING CHAIR—Campco's light-weight, extremely-sturdy tubular steel folding chair. Rubber-glide feet abolish noise. Contoured for comfort. Available in taupe, pearl, grey, beige. Opens, folds easily. Carolina Metal Products Company.



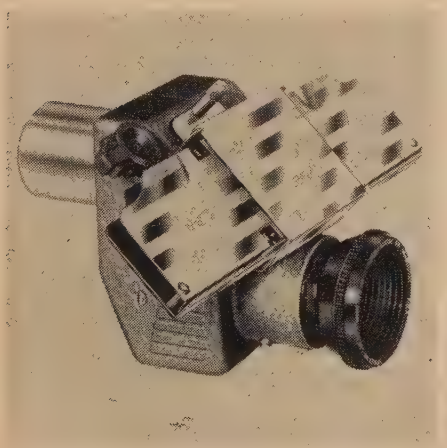
FOLDING TABLE—"Alumnafold" folding aluminum table for all-around use. "Saf-T-Lock" hinge enables it to hold 1,000 pounds. Folds to fit in car trunk. Available in sizes 24" x 60" to 30" x 72" as low as $18.95. P.B.R. Mfg. Co.

***For more information use Armchair Shopper coupon, page 40***



TAPE RECORDER—Designed for investigative work, briefcase recorder gives fidelity, versatility and dependability. Weighs under 12 pounds. Picks up speech at 100 feet. Continuous recording for 90 minutes. Amplifier Corp. of America.

VARITYPE—For professional-looking church bulletins or papers. Instantly changeable type, spacing and impression. Open-end carriage. Can double amount of type per ordinary typewritten page. Produced by Ralph C. Coxhead Corporation.



OPAQUE PROJECTOR—Viewlex Viewpaque projects opaque material, any size, shape. Projection area is 2¼ x 2¼ inches. Viewpaque is an accessory fitting on Viewlex projectors. Priced at $14.95. Produced by Viewlex, Inc.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9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

Micaiah, and carry him back to governor of the city, and to Joash t son;
26 And say, Thus saith the king, fellow in the prison, and feed I bread of affliction and with water

▸ In addition there are 15 full-page gravure illustrations of hallowed places and the activities of Holy Land people, 12 pages of colored maps (except in the cloth-bound edition, which contains endpaper maps) and a presentation page. With all these features, the SHELDON Bible is modestly priced.

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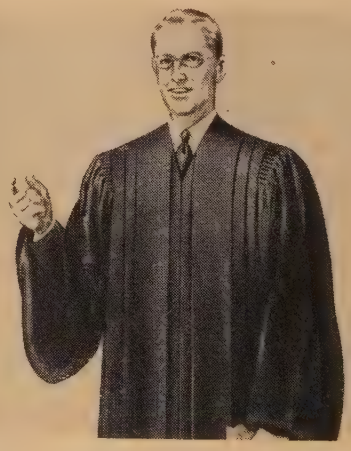
(See advertisements on pages 26 and 33.)



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(See advertisement on page 48.)

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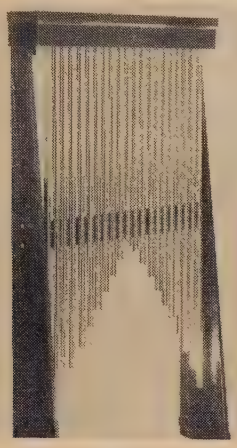

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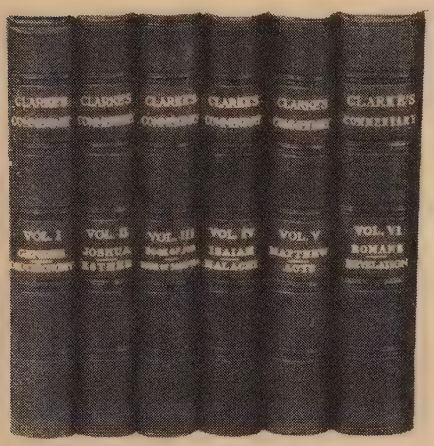
**(See advertisement on page 74.)**



CLARKE'S COMMENTARY—800 pages in each of six volumes. Printed in clear type on excellent paper. Bound in durable buckram. Product of 40 years of labor by Prince of Commentators, Dr. Adam Clarke. $24.50. Abingdon Press.
**(See advertisements on pages 44 and 57.)**

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***Armchair Shopper Coupon, page 40***


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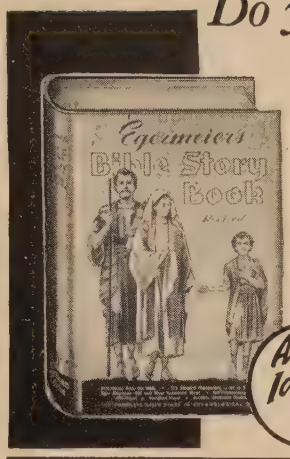


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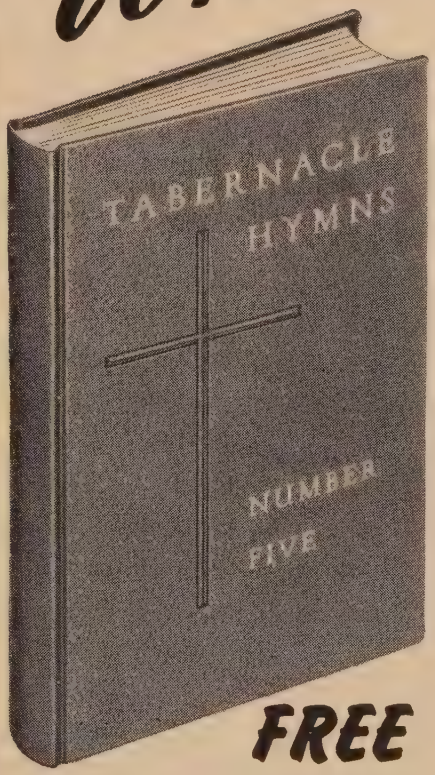


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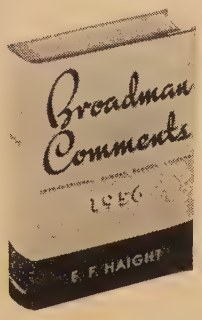


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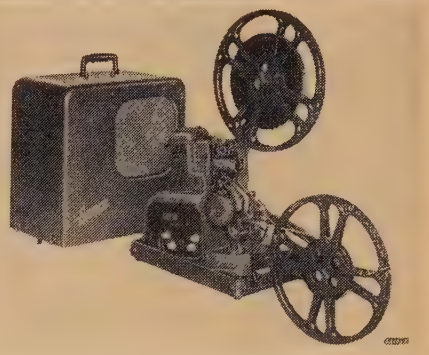

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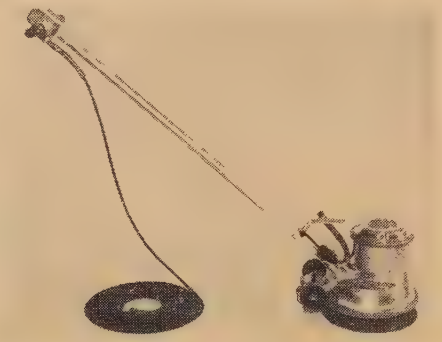
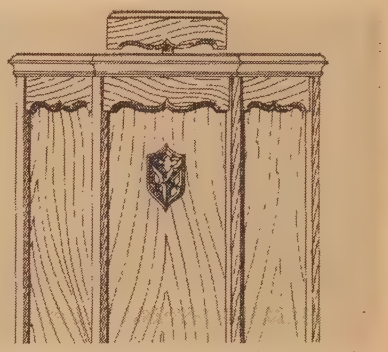


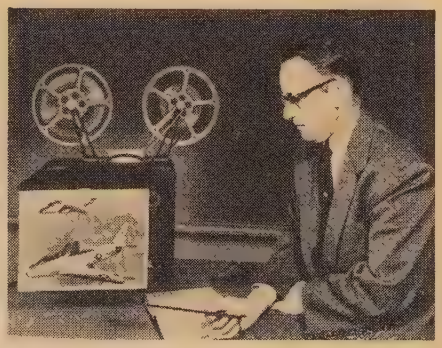
FLOOR MACHINE—Lightweight, easy to operate. Equipped with offset motor for perfect balance. Scrubs, waxes, polishes all types of floors. Weighs 38 pounds. The Kent Company, Inc.



PULPIT—Fabricated from elm, red oak, maple, white oak and Philippine mahogany. Stained to match approved color block. Can be built to fit any design of architect. Huntington Seating.

EXECUTIVE DESK—With Plastite Top and two drawer glider file. Glider files feature glider extension arm, feather-touch action and full length drawer support. Browne-Morse.

MANGER SCENE—Weather-proof, three-dimensional. Composed of hard molded rubber compound, 40" high. Available as shown at $87.50, up to 15-piece scene at $365. Mold-Craft, Inc.



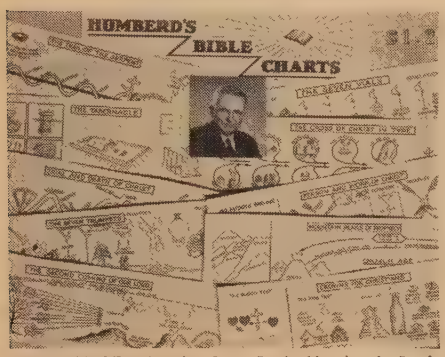
DUOLITE PROJECTOR—New 16 mm, sound projector for use in lighted or hard to darken rooms. Ideal for teacher meetings, Sunday school classrooms. Extremely portable. Technical Service, Inc.

TOASTER—Family Model Toaster. Rated by university tests as tops in quality, dependability and versatility. Completely thermostatic. Priced at $19.95. Proctor Electric Company.

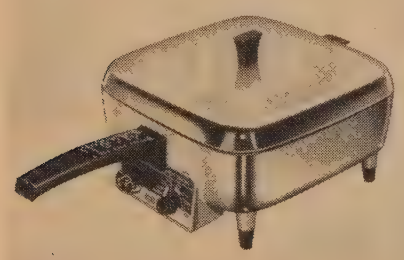
***For more information use Armchair Shopper coupon, page 40***

BIBLE HANDBOOK—20th edition of Halley's Handbook includes Bible commentary with 75 illustrative maps. Now includes *Best Bible Verses*. Cloth-bound; 956 pages; $3. H. H. Halley.

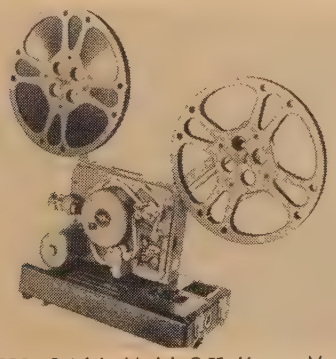
(See advertisement on page 50.)




BIBLE CHARTS—By the Rev. R. I. Humberd. Book of 33 charts of Bible subjects. Copy of charts used by Humberd in meetings coast to coast. Priced at $1.25. The Humberd Press.



FRY-SKILLET—Electric, automatic; nine appliances in one. Positive controlled heat. Silvercraft finish. Complete with cover and full-color cookbook. $19.95. Dominion Corp.



PROJECTOR—Calvin's Model C-55 16 mm Movie-Mite Projector. Light-weight, one-case machine for small groups or individual use. Provides 400-watt illumination. $298.50. Calvin Co.

## Have you tried . . . .

**These unusual Visual Aids in teaching boys and girls?**

Versatile Art-graph picture-story sets employ flash cards with original two-color drawings by Christian artist Phil Saint and associates. They give real impact to Bible and Gospel stories. Accompanying story material emphasizes 20th-century applications of Scripture truth. Busy teachers appreciate Art-graphs because they're ready to use as soon as they're received.

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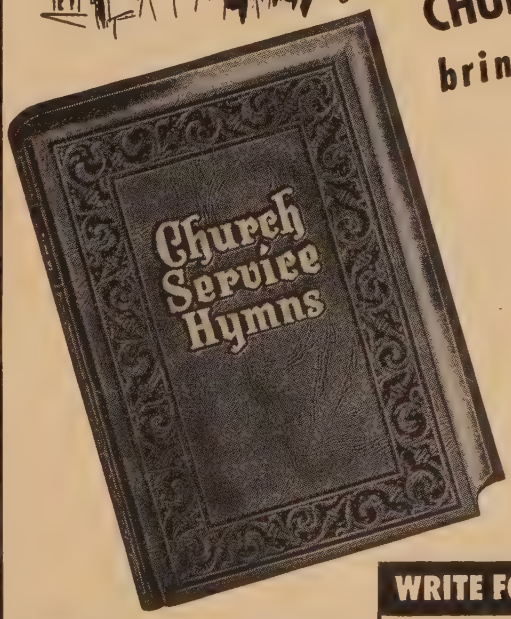
## YES... CHURCH SERVICE HYMNS bring people to church




Hymns . . . like sermons and prayers . . . add to the blessed experience of worship. When congregations sing their favorite sacred songs, the service means much more to them. This brings them to church regularly. CHURCH SERVICE HYMNS includes every one of the nation's 27 best loved gospel songs and hymns—as listed by the Christian Herald magazine survey. These are the hymns people want to hear and sing.

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# Singing Stories

Don't just tell your child the stories of the Bible. Let him hear them happen, through the sound effects of Bibletone's new Hi-Fidelity children's records. Bible characters will suddenly spring alive and become real people to him. Hildor Janz and the Radio Kids Bible Club present the stories so clearly. even the youngest child will understand every word. The quick-tempoed melodies are so buoyant and sparkling, we are sure your whole family will soon be humming gay snatches of the songs.

**AVAILABLE IN TWO SERIES AS FOLLOWS:**

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SRK 200 Adam and Eve In The Garden
Dare To Be a Daniel
Daniel Was a Man of Prayer
SRK 201 We're Sailing Home
With Christ In My Vessel
Harbored In Jesus
Get Into The Ark
SRK 202 The Giant Goliath
How Did Moses Cross The Red Sea?

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SRK 300 Mr. Noah
Only A Little Boy
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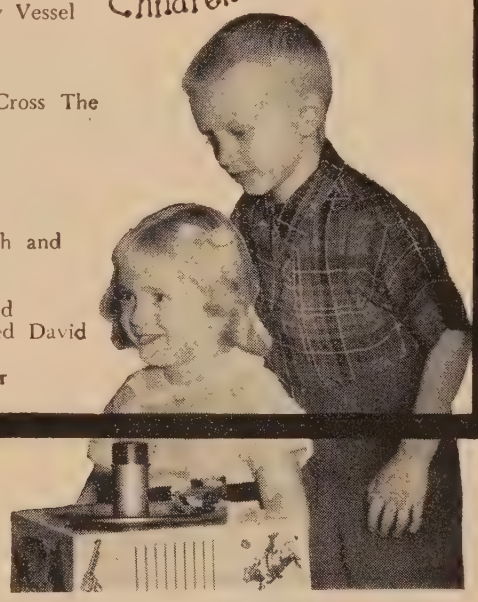
Gideon
SRK 302 Shepherd Boy David
Only A Boy Named David
SRK 303 Jesus
Naaman The Leper

Children will love them!



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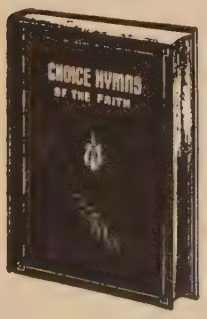


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**The emphasis in the "choice" series is on spiritual hymns and songs. Many churches are enjoying richer music and greater growth through their use.**

### Choice Hymns Of The Faith

**A well balanced collection of hymns and gospel songs emphasizing the Gospel Message, The Second Coming of Christ and other great themes. Compiled by twelve leading authorities aided by many church musicians. 480 pages. Single copy $1.75 prepaid. Quantity price per copy, not prepaid, only $1.35.**

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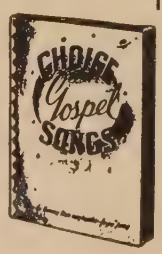
**An abridged edition of "Choice Hymns of the Faith" for evangelistic meetings. 192 pages. Single copy 75c prepaid. Quantity price per copy, not prepaid, 60c.**

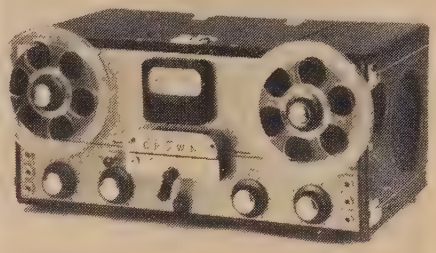
**Write for returnable copies gladly sent on request. Give church connection.**




**Choice Campaign Songs**

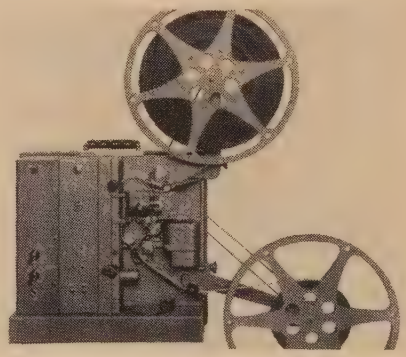
75 of the best known gospel hymns and a few good choruses. Popular everywhere in gospel meetings and evangelistic campaigns. Single copy 35c 100, 25c plus postage.

**Gospel Perpetuating Fund Publishers**
**Dept. CL, Fort Dodge, Ia.**

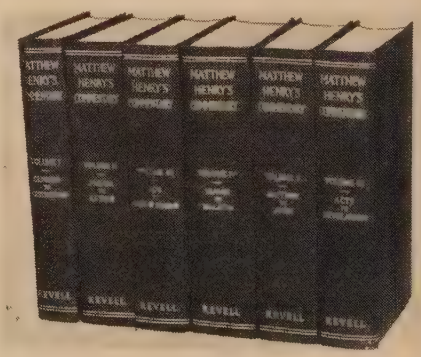


RECORDER—Crown Broadcaster Professional Recorder; meets all NRTB Standards; three equalized speeds. Forced fresh air cooling. 49 pounds, $399.50. Int'l Radio & Elect. Corp.

ORGAN—For a Christmas gift that will last a lifetime, a Wurlitzer organ is ideal. Smaller organs, economically priced, fit Sunday school or parsonage needs. The R. Wurlitzer Company.



PROJECTOR—Famous RCA 400 Senior 16 mm Projector. Two-case, heavy-duty, portable. Uses up to 1,000 watt lamp. Amplifier output is ten watts. Radio Corporation of America.

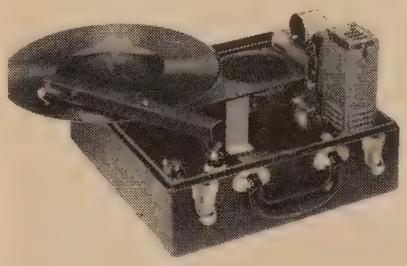


COMMENTARY—Matthew Henry's Commentary in six volumes. New edition contains Matthew Henry's life story. Handsomely printed from new plates. Bound in sturdy Fabricoid. Fleming H. Revell Co.

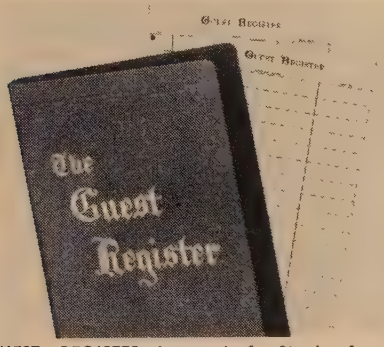
**(See advertisement on page 17.)**

CLERGY CLOAK—Made from all-wool broadcloth; full black satin lining and velvet collar. Excellent for use by pastor at church door. Priced at $70. Bentley & Simon, Inc.

**(See advertisement on page 45.)**



SOUND FILMSTRIP MACHINE—Model L Picturephone, plays all size records and 35 mm filmstrips. Three-speed, 150-watt projector. $135. Produced by O. J. McClure Talking Pictures.

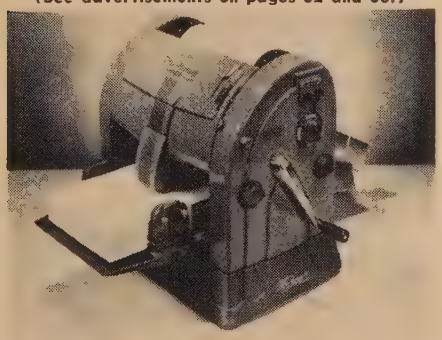



GUEST REGISTER—Loose leaf. Sturdy four-ring binder, automatic spring release. Bound in long-wearing Keratol, morocco-grained. In maroon, blue or black. $6. The Judson Press.

**(See advertisements on pages 32 and 56.)**

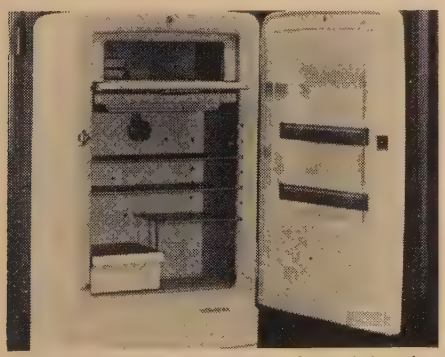
BROADMAN COMMENTS, 1956—By E. F. Haight. Bible-centered commentary on International Uniform Sunday School lessons. Suggested visual aids for each lesson. $2.50. Broadman Press.

**(See advertisements on pages 12, 28, 34 and 41.)**



DUPLICATOR—With twin cylinders and silk screen stencil carrier. Eliminates messy drums, ink pads and liquid inks. Quick color change, wide printing area. Rex—Rotary Corp.

PULPIT BIBLE—Revised Standard Version. Printed in extra large Plantin type. Size 9 11/16" x 12 3/16", available in red or black Sealskin, Morocco or Cowhide. Thomas Nelson.



REFRIGERATOR—Special prices for missionaries. Kerosene-operated. Works anywhere in the world. Nine cubic foot capacity. Large freezer storage compartment. Servel International.

ORGAN—Allen Model C-3 organ with high fidelity Gyrophonic Projector. Compact, low-cost instrument, built to American Guild of Organists specifications. Allen Organ Co.

***For more information use Armchair Shopper coupon, page 40***

**Easier than pushing buttons!**

Exclusive *Monomatic* one knob control does everything . . . a flick of your finger selects record or play in either 7½ or 3¾" speeds as well as fast forward or rewind. Up to 3 hours recording on long play tape. Jacks for radio, microphone, extra speaker and amplifier. All the features of much more expensive recorders are yours at this low price.

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**We realize that comfort in a church pew is important, but aren't most makes alike?**

**DEFINITELY NOT!** Ossit pews are scientifically formed to follow the *natural contours* of the body. Thus Ossit pews ease body tension.

Few people consciously associate comfortable seating with their general alertness. Yet it's a fact that your mind works more efficiently when your body is completely relaxed. You are assured of a more attentive congregation with Ossit's one-piece pew which exemplifies the best in pew body design with hygenically curved seat and back.

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Let the guarantee of quality, and the history of the financial soundness of Ossit be your assurance of complete satisfaction.

**YOU NEED ALL THESE**
**DIGNIFIED BEAUTY** . . . that harmonizes with church architecture. **COMFORT** . . . pews hygenically designed to fit the body. **DURABILITY** . . . by using only solid, honest lumber and modern construction methods. **GUARANTEE OF QUALITY** . . . **ECONOMY** . . . by choosing a manufacturer of absolute integrity and financial soundness.

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CHURCH FURNITURE CO., INC.
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**SOLID COMFORT . . .** Here is a tried and tested pew body built for maximum comfort. The convex back supports the small of all spines. The concave seat allows maximum room for garments. You can expect comfortable relaxation in this pew.

**PEWS, PULPIT AND CHANCEL FURNITURE** OF *Distinction*

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**PULPITS • CHAIRS**
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**Gothic, Romanesque, Colonial, and Early American designs to harmonize with every edifice.**

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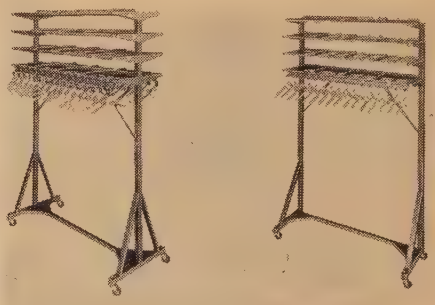
**J. P. REDINGTON & CO.**
**DEPT. 15 • SCRANTON 2, PENNA.**

FOLDING TABLE—Lightweight with all-steel chassis and legs. Easily folded in minimum space. Wide variety of tops and sizes available. Howe Folding Furniture, Inc.

HYMNAL—*Power and Praise Hymnal*. Trusted and tried gospel songs and hymns for churches and Sunday schools. 278 song selections. Bound in Dupont cloth. $.95. John T. Benson Co.



COAT RACK—Style DF Checker Wardrobe rack. Made with shelves which snap into position. Embossed shelves, rounded corners and flush shelf arms. Produced by Vogel-Peterson Co.

DAMPP CHASER—Electric heater for pianos and organs. Stops sticking keys, sluggish action and rust. Five-year guarantee. Keeps pianos in tune longer. Safe. Dampp-Chaser, Inc.
**(See advertisement on page 71.)**

***For more information use***

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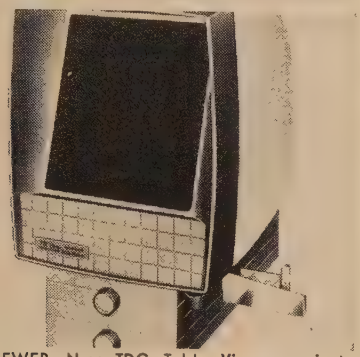
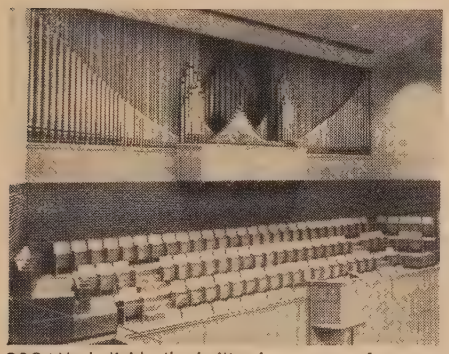


TABLE VIEWER—New TDC Table Viewer projects stereo still picture on 8 x 10 screen similar to TV screen. Combines projector and screen in a 15½ pound unit. $119.50. Bell & Howell Co.

PULPIT BIBLE—King James Version, printed in paragraphs. Metrical portions printed in verse-form corresponding to original Hebrew. Ehrhardt type. Oxford University Press.

(See advertisement on page 31.)



ORGAN—Individually built pipe organs for particular building requirements. Organ pictured is in new auditorium of Moody Bible Institute, Chicago. Built by M. P. Moller, Inc.

HOLY LAND TOUR—Ideal gift for pastors. Gretzinger World Tours sponsors five Holy Land Tours in 1956. Prices start at $890 and cover all expenses. Gretzinger World Tours.

(See advertisement on page 45.)

*Armchair Shopper coupon, page 40*

# SHE'S PUTTING ON HER WALKING SHOES!

SET HER FEET ON THE RIGHT PATH with SCRIPTURE PRESS NURSERY COURSES

It is important for these little ones to be fitted with the proper shoes. It is just as important to point them in the right direction spiritually.

Scripture Press Nursery Courses give impressionable 2- and 3-year-olds the right foundational attitudes toward the things of God . . . make them increasingly aware of God Himself; God's Book, the Bible; God's Son, the Lord Jesus; encourage joy and delight toward your own church and Sunday School, which to little children is God's House.

They teach Christian conduct by naturally linking the Lord's love, care, and help to everyday situations.

TWO COURSES ARE AVAILABLE: "Patty Goes to the Nursery Class," which is on an *annual* basis, and "Debby and Dan Go to the Nursery Class"—for those who prefer the *quarterly* system. Both courses provide a program of stability, flexibility, and balance, alternating between action and quiet, individual and group activities. Like the "Patty" course, "Debby and Dan" now has take-home pictures, beginning with the October quarter, so that parents can satisfy the "tell-it-again" demands of the child. This is in addition to the interest-compelling pupil's activity book that is unique with the "Debby and Dan" course.

Leading child specialists agree that what 2's and 3's learn is more basic to life than a college education. That is why Scripture Press begins its ALL-BIBLE GRADED Lesson series for children with this age level.

TO START THE 2's and 3's IN YOUR SUNDAY SCHOOL ON THE RIGHT PATH, SPIRITUALLY, FILL IN THIS COUPON FOR FURTHER INFORMATION.

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True stories of boys and girls who live in Africa, China, South America, India — and many other far away lands.

Whether read at home or in Bible schools or camps, these missionary stories collected by Stella M. Rudy will delight children of all ages. Don't be surprised when they plead, "Read it again!"

Each story beautifully illustrated. 24 stories in each book.

MORE RAINBOW MISSIONARY STORIES—Cloth bound $2.50

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*Henry's Red Sea*

The thrilling story of Henry's escape from Russian East Germany. A true-to-life miracle bound to instill faith in young readers. By Barbara Claassen Smucker.

Price is $1.65

*Ten of a Kind*

A gang of boys with Uncle Al, their preacher, have live-wire times and learn Christian attitudes in their boyish tangles. Ten related stories by Edna Beiler.

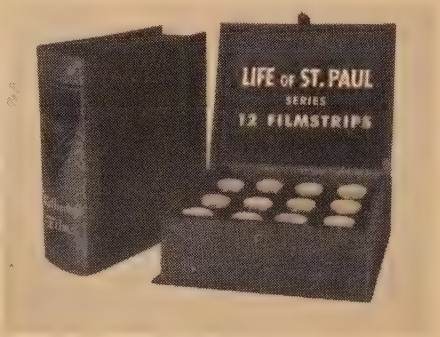
Price is $1.50

At your LOCAL BOOKSTORE or from Herald Press Scottdale, Pa.

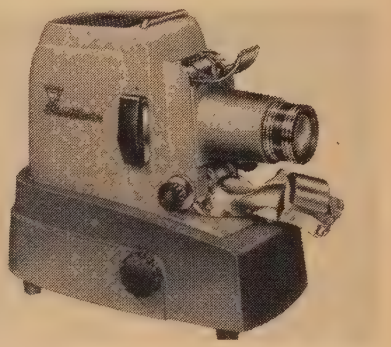

## The Christian Life Armchair Shopper suggests

SUNDAY SCHOOL TIPS—*Keys for the Sunday School Teacher* makes excellent gift for church or Sunday school to give to each teacher. $.50 each. Christian Education Partner Service.

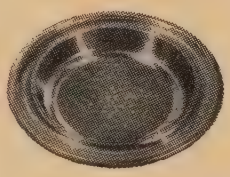
ROBES—School and church vestments elaborately yet most inexpensively styled. Wide variety of fabrics and styles. Meets needs of choirs and junior choirs. Academic, Church & Choir Gowns Co.




FILMSTRIPS—Series on the Life of Paul, produced by Cathedral. In color. Every moment of Paul's life is dramatically and realistically portrayed. With dual-purpose records. Cathedral.

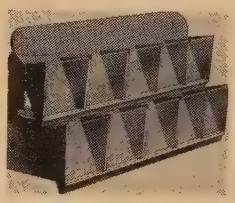


PROJECTOR—S.V.E. Schoolmaster 500 Projector. Shows filmstrips or 2 x 2 slides. Brilliant 500-watt lamp; blower cooling. Includes projector, slide changer, case. $99.50. S.V.E.



COLLECTION PLATES — Will not warp, moulded from plastic. Felt pad in bottom. Durable. $10 pair. World Wide Collection Plate.

See Ad on page 74



TRACT RACK — Plexiglass fronts, 10 pockets. Overall size, 22½" wide x 15" high. Wall type, $11. Edins Service Specialties.

See Ad on page 74

Right from where you're sitting, check item on which you desire more gift information, fill out your name and address. Christian Life Armchair Shopper will do the rest.

- ☐ pg. 29 Folding Chairs
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Royal Oak Daily Tribune Photo

MICHIGAN PASTOR GIVES LONG DISTANCE ADVICE
Answer to heartfelt need or need for heartfelt answer?

# Prayers Keep Lines Busy

- New 'dial a prayer' idea gains popularity across country.
- Use of mechanical gadget gets bouquets and brickbats.

RECENTLY the YMCA launched a service whereby anybody could dial a telephone number and hear a recorded spiritual message or prayer. Hearing this a waggish reporter coined a verse which irreverently described it:

"When your complexes bleed and you're in need,
Or your sins are stout and you're in doubt,
Then grab the phone and quickly yell
For a fervent prayer from Illinois Bell!"

"Dial-a-Prayer," now popularized across the country, is called by some the answer to a heartfelt need and by others an illustration of a need for a more heartfelt answer. Nevertheless, thousands of calls a day point out that there is either:

(a.) a terrific shortage of ministers who could answer these needs or

(b.) the ministers are not available or interested.

The system seems to have changed Romans 10:14 to read ". . . how shall they believe in him of whom they have not heard? and how shall they hear without a telephone? "At its heart is a machine about the size and shape of a portable TV set, the machine contains mechanisms for tape-recording a message up to several minutes in length. This is placed into position and the unit plugged into the telephone switch so that when the number is called the message is repeated to the caller.

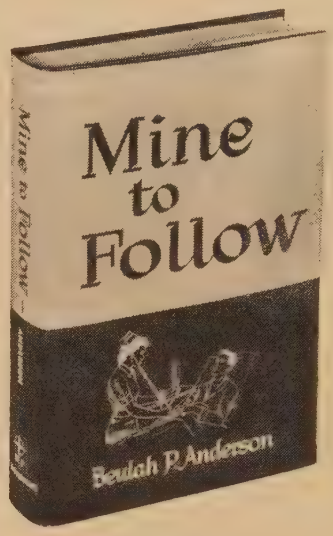
Most church and YMCA groups using the device change the recorded message daily. Some of them offer a prayer for the day. Others give the caller a short Bible quotation and brief spiritual comment in connection with a passage of Scripture.

Idea originator was Paul Phillips, a Van Nuys, Calif., tool manufacturer. In September, 1952, he heard that the answering device had been made available to private subscribers. So he suggested the idea to his pastor, the Rev. Herbert Schneider, who greeted it enthusiastically.

They had difficulty in convincing local telephone officials of the soundness of the idea. But who were the telephone people to turn down business? When they finally gave the okay late in 1952 an Answering Set was installed in the Los Angeles church. Within a few months the church had to put in a second machine. The two sets now handle about 1,500 calls a day with the number rising to 4,000 on peak days.

Real pioneer in giving out spiritual advice by telephone, however, was St. Paul's House, an interdenominational mission in New York City. It has been offering a personal telephone inspirational message since 1939. There, however, real people answered the phones

*You'll Not Forget*

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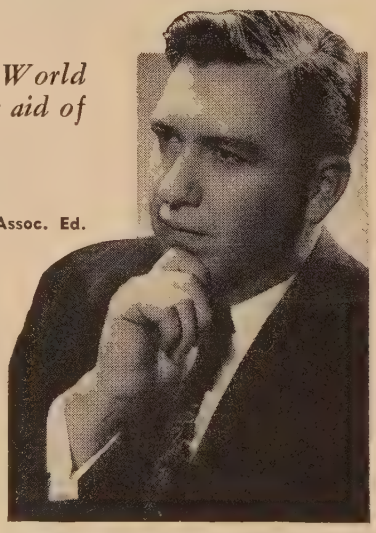

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until 1953. At that time St. Paul's installed three of the answering devices. They are used, however, only on the midnight-to-morning shift. At all other times a staff of six persons is on hand to aid callers and help them with spiritual problems.

The Chicago YMCA's system, set up last June, has grown so large that it keeps seven machines busy grinding out messages on seven trunk lines. Chicago was inspired by Baltimore YMCA.

Baltimore Y handles 4,000 calls daily on two machines. Success of the venture led to the same venture by the Paterson, N. J., YMCA. Dr. Robert W. Youngs, pastor of Hitchcock Memorial Church, Scarsdale, N. Y. began offering the prayers-by-phone about the middle of May. And now it is getting 1,500 calls a day.

From then on the idea grew. Time will tell whether it has won any souls or prevented any suicides.

Look at the experience of the Royal Oak Church of God, at Royal Oak, Mich.

The church's pastor, the Rev. H. A. Streeter, said the device was installed only recently and in the first week more than 10,000 calls were received. He told CHRISTIAN LIFE: "The phone rang night and day. It is nothing to have one call after another. It rings almost as bad at 4 o'clock in the morning as it does in the daytime. It was hard for us to sleep the first few nights."

When a troubled soul puts in his call to the Royal Oak Church number he gets a prayer, said Pastor Streeter. The prayer is a "universal plea for Divine guidance that could be used equally as well by upset mothers, harried business men, or unhappy politicians." He added: "It's message is simple, undenominational and reassuring."

Streeter feels that the service is of great benefit to the unchurched. "So many," he says, "are afraid to turn to the church when they need help from God. This is one means of reaching them."

Streeter explained that one man after hearing the Dial-A-Prayer for the first time said: "He made me feel like a sinner." Another exclaimed to a friend: "What's it trying to do, convert me?"

Streeter said one undertaker testified how he and his wife both became sick and dialed the number "and both felt better immediately." Another day a man called to tell Pastor Streeter how much the service meant to him. Said the pastor:

"At no time in my pastoral experience have I prayed for so many people in such a short time. I feel as though the world has become my field."

The Royal Oak church is active and

evangelical. In 1953 it won the "Youth Church of the Year" trophy given by the Voice of Christian Youth, Detroit's Youth for Christ organization. The pastor is the chaplain of the Royal Oak Lions club, president of both district and pastors' associations and a graduate of the Winona Lake School of Theology. He says to critics of the program:

"In this mechanical age the Gospel must be carried in every way possible. Perhaps here is a medium of future witnessing. Or it may be a source for inspirational thoughts for the day. Whatever may come, Dial-A-Prayer is here to stay."

### Rattled Snake Handlers

WHAT STRANGE fascination draws cultists of Eastern Kentucky to handle poisonous snakes? That question was plaguing state authorities battling a resurgence (after an eight-year period of quiet) of the weird practices. Already it has cost the lives of several cult members.

In the state capitol, Frankfort, officials are faced with a problem. Should they arrest violators of a law forbidding snake-handling or let the cultists practice their fatal rites at will?

There are proponents of both measures, with the "let alone" advocates having a slight edge.

Their argument—that the cults thrive on publicity—is a proven one. In 1947, when Kentucky State Police made wholesale arrests at snake-handling meetings, the cult grew into a membership of more than a thousand. Later, when the state government adopted a "let alone" policy, the cult almost died out completely.

Currently the resurgence was touched off by the death of cult preacher, Lee Valentine, during a ceremony in Ala-

Wide World Photo

CULTISTS REVIVE SNAKE RITES

Score: Two dead, two jailed.


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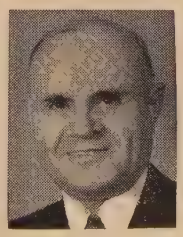

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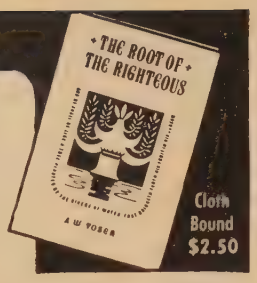


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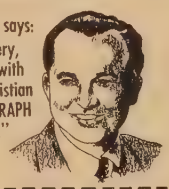

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bama in which he was bitten by a rattler. Almost immediately Oscar Hutton, leader of the Kentucky cultists, announced that a special meeting would be held in Virginia, just across the line from Harland, Ky., one of the centers of the rites. But Lee County, Va., Attorney Edgar Bacon refused to make martyrs in his county. He said, "They can eat the snakes as far as I'm concerned. All they want is publicity. We'll ignore them." The meeting was moved 50 yards back across the border into Kentucky.

Three thousand persons attended the service, including Kentucky State police. Taking a dim view of the proceedings, they arrested the Rev. William Vernon when he extracted rattlesnakes and copperheads out of wooden boxes.

Vernon, who also claims he can hold a blowtorch against his leg without being burned, became a martyr in the eyes of his fellow cultists. His trial was scheduled for Aug. 26. But on that day a huge gathering assembled in the yard of the trial magistrate, trampling down his petunias. The case was continued.

Those who participate in the rituals claim to be members of the Holiness branch of the Church of God, although Churches of God and other Holiness denominations have disclaimed them.

The weird rites have spread to Tennessee. In Savannah a woman, Mrs. Marie Covington Yost, died as a result of a snake bite for which she refused medical care. Her brother, Mansel Covington, was sentenced to ten days in jail for conducting the service.

The cultists think they have a basis in Scripture for their handling of snakes, and cite Mark 16:18 which reads: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

And they also cite the fact that the Apostle Paul (Acts 28) suffered no harm when bitten by a viper on the island of Malta.

But a burly state trooper had his own answer to that one. He pointed out that Paul's viper "spent some time in a bonfire before bothering Paul, and that's where these critters belong."

### *Gen. Mac Loses Ground*

EVANGELICALS have long cheered for General Douglas MacArthur. Had he not called for ten million Bibles for Japan? Had he not pleaded for U.S. churches to send missionaries? And had not his own stewardship of the occupation been filled with Christian principles?

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award of the Protestant Episcopal Church "for distinguished service to the church of God as a Christian statesman and soldier," he said of his efforts to restore spirituality to Japan:

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### *New Home for Scripture Press*

ONE SUNNY afternoon in September, President Victor E. Cory of Scripture Press scooped a shovel-full of dirt in Wheaton, Ill.

That was the start of a new million dollar structure to be erected for the Sunday school publishers in the Chicago suburbs. The building, to be constructed of brick and limestone, is located on a ten-acre tract. It will contain 86,000 square feet of floor space.

The building will provide office, editorial and mailing space for the 22-year-old organization.

During the ground-breaking ceremony Cory recalled the company's start in a small room on Chicago's north side. It had two employees. Today the Scripture Press Foundation employs more than 200.

Scripture Press specializes in publishing graded Sunday school lesson materials. It also publishes *Power, My Counsellor* and *Primary Days* and has recently expanded its book department.

Completion of the building is slated for late summer of 1956.

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AFTER THREE HOURS and 20 minutes, Miss Elaine Thomas, a Wheaton College junior, stopped quoting Scripture.

The total: 1,050 Bible verses with references. It represented the entire five-year program of the Bible Memory Association, headquarters in St. Louis.

It was the highlight of a week at Winona Lake, Ind., where some 300 BMA contestants gathered.

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# Mobilizing Church Man Power

- Not long ago the parasitic lodge sucked men by the dozen from unprotesting churches.
- Today laymen are finding new satisfaction in the absorbing challenge of Christ's work.

Southern Baptist Brotherhood photo

An eight-man Baptist Brotherhood delegation investigated South American mission fields in '54

MEN are on the march today as in no other period in church history. An alert has been sounded for laymen to march and not just watch the parade. As a result male church members are now effectively mobilized in soul winning, stewardship, missions, education, boys' work, and other related fields.

In the 40's united lay activities surged; the 50's are bidding to far surpass those accomplishments.

Not too long ago the Masons, the Moose and the Odd Fellows virtually monopolized male fellowship. And many are the men who strayed from Christ and the church because the church had nothing and the lodge had everything. But today, things are different.

The mushrooming growth of church men's brotherhoods has made many lodges put up a vigorous fight for members. At long last, the lodges have a foe to be reckoned with.

The laymen's awakening did not begin in church councils; it began in the grass roots. Pioneer in the inter denominational laymen's activity were the Gideons, when three traveling men had a hotel room prayer meeting. The Gideons were followed by the Christian Business Men's Committee, the National Federation of Men's Bible Classes, the Full Gospel Business Men's Fellowship and other similar organizations.

Although working with men from various denominations, these groups recognize that a man's first duty is to his church. This healthy attitude has contributed much to the growth of such programs.

Even the highly organized men's activities of the denominations were often sparked on the local level.

Typical of many is the experience of the National Council of Presbyterian Men (Presbyterian Church U.S.A.). Many churches within the denomination had engaged in some sort of men's work for years. That led to the denominational organization of Presbyterian Men in 1948. There were 370 men present at that first meeting. In only seven years it has grown to a total of 2,400 local chapters and 400,000 men.

The Assemblies of God, a comparatively young denomination, also experienced spontaneous men's work in local churches and, because of constant requests, authorized a Department of Men's Fellowship in 1953.

Pioneer in the denominational realm is the Southern Baptist Brotherhood. Plans are now under way for the celebration in 1957 of the golden anniversary of that organization. At present they have 8,726 local brotherhoods, with a membership of 276,740. Although in existence almost 50 years, the great growth has come about since 1940. Brotherhood now has supervision over the Royal Ambassadors, a boys' organization with 13,500 chapters and 128,000 members.

In 1917, 12 men met to do something about a financial deficit of $100,000 that faced the Lutheran Church—Missouri Synod. Their deliberations brought into existence the Lutheran Laymen's League, which in turn made possible "The Lutheran Hour." For 25 years that broadcast has fulfilled its motto: "Bringing Christ to the Nations." Some 85,000 members of LLL stand behind the broadcast that is carried on 1,240 radio stations in 65 countries and in 56 languages. Recently they have sponsored another broadcast, called "The Family Worship Hour."

Typical of the rapid growth of laymen's organizations outside the denominations is that of the Christian Business Men's Committee. Seven businessmen organized a local chapter in 1930. Today there are 350 such active chapters in the United States, Canada, China, Australia, New Zealand, Philippines, Hawaii, Jamaica, Japan, Formosa, Switzerland, Holland, England, Scotland, Wales, Ireland, Mexico, Korea, India, and West Africa. They have been active in many fields but particularly in the area of personal witnessing.

In 1951 The National Council of Churches of Christ established a general department called United Church Men. They bring together men of 29 Protestant and Eastern Orthodox denominations of all theological stripes.

Most major denominations now have organized men's work and 16 denominations have full-time professional leadership in the field. They sponsor "The Every Man Plan" in the local church and publicize the third Sunday of October as Layman's Sunday.

Last month an estimated 100,000 laymen filled pulpits on that day.

One important trend has been the interest in large conventions. In these conventions men may have fellowship and receive inspiration to work more effectively in their local churches. Large gatherings have been held by Presbyterians (all three branches), the Methodists, Disciples, Congregational Church, Reformed Church, and the Evangelical, Augustana, and United Lutheran Churches.

Presbyterian men recently had conventions in Chicago and Sacramento, with 3,000 and 1,400 in attendance, respectively. They plan another meeting for the Southwest in Oklahoma City next March. The speakers have included Governor Arthur Langlie of Washington and Federal Judge Luther Youngdahl.

The Southern Baptists have their annual Brotherhood Conferences in Ridgecrest, N. C., and Glorieta, N. M.

Recently a highly successful Communion Breakfast was held in Boston. Upwards of 5,000 men attended and four bands accompanied the men from the churches to the auditorium where the breakfast was served.

United Church Men is now planning a National Convention of Christian Men, which will be held in Cincinnati, Ohio, Sept. 14-16, 1956. A minimum attendance goal of 15,000 has been set.

Unique activities catch the fancy of men and challenge their efforts. The church has long appreciated the wide distribution of the Bible by the Gideons. The Christian Business Men's Commit-

Photo by Don Mallough

First Assembly, Memphis, gets official charter.

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Photo by The Lutheran Laymen

Lutheran Laymen's League sprang from this 1917 financial discussion, now numbers over 80,000.

tee has worked nobly among the armed forces in times of both war and peace.

The Southern Baptist Brotherhood instituted two new programs to interest their men in missions and in servicemen's work. In September, 1954, eight Brotherhood leaders invaded the mission fields of South America.

Other such tours are planned in the future. In 1956 they plan a motorcade to mission stations in Mexico. It is hoped that 200 men will get acquainted with the mission field.

Recently three Southern Baptist Brotherhood leaders made an official visit to the Lackland Air Force Base, San Antonio, Texas. Purpose: to find out just what was happening to young men in a religious way when they enter the armed forces. Similar teams have been sent to naval and army induction centers.

The guiding principle behind this burgeoning laymen's movement is that men can and should be soul winners.

Who can better win a man to the Lord than a man? What cannot be done by individuals can often be accomplished by joint efforts. There is a need to win men to Christ, and the responsibility has fallen largely upon laymen.

More than coincidentally many denominations have suddenly been alerted to the potential of the man power of the church. It is not merely that one organization launches a program because another has done so. The hand of God can be seen in this spontaneous rising tide of laymen's activity.

The salvation of Jesus Christ satisfies red-blooded men. This is dramatized by an alert, revitalized body of laymen who are on the march for God. And this is only the beginning!

### *Methodists Count Noses*

IN THE FIRST Methodist census ever taken, Methodists recorded 18 million members and a "total Christian community under Methodist care" of about 40 million.

The Rev. E. Benson Perkins of London, secretary of the World Methodist Council's European section, made the report at the annual meeting of the Methodist Conference of Great Britain.

### *Creed Agreed*

TWO LUTHERAN groups have reaffirmed their belief in the virgin birth of Christ. Both resolutions were obviously connected with the "heresy" charges made against three United Lutheran Church of America pastors in the Milwaukee area.

The groups making the resolution were the Augustana Luther League Council, representing 35,000 youth of the Augustana Lutheran Church, fifth largest Lutheran body in North America, and the South Wisconsin District, Lutheran Church—Missouri Synod.

### *Women Moving Up*

THE FIRST WOMAN to hold the post of vice-moderator was elected at the 76th annual meeting of the Baptist Conference of America.

She is Mrs. C. Robert Anderson of Minneapolis, who has been active in Conference woman's work for many years. Dr. C. R. Wall, Minneapolis physician, was elected moderator.

### *Warm Wing for Winter*

A MONTH-OLD, 69-member church has taken another church under its wing.

The Eastwood Baptist Mission (of Immanuel Baptist Church, Tulsa, Okla.) will give some financial aid to the First Southern Baptist Church of Rawlings, Wyo., which "survived a difficult winter."

### *Still Apart*

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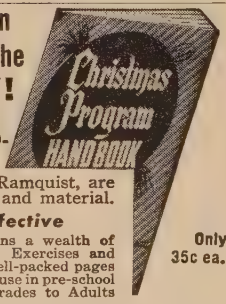


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## Church at Work

Church in America won't get together—at least for awhile. The proposal to unite fell short of the necessary two thirds vote required for approval at the AELC's annual convention.

The merger talks between the AELC and the ULCA, largest Lutheran body in the United States, were considered the most advanced of various unity moves in progress among U.S. Lutheran church bodies.

Following the defeat of the proposal, the convention voted, by an overwhelming majority, to accept an invitation by the ULCA and the Augustana Lutheran Church to participate in discussions regarding organic union of all Lutheran bodies.

### *Left at the Post*

ALL-NIGHT PRAYER vigils, last-minute newspaper ads and television appeals probably accounted for the roughing up, by voters, of a referendum to open a $5 million race track in the Texarkana, Ark., area.

The proposal was defeated by a margin of more than 2-1.

Clergymen led the fight against the track.

### *Friendship in England*

THE CHURCH OF ENGLAND recently extended a cautious hand toward the Methodist church, which could eventually lead to union. The hand was warmly grasped as the Methodist conference promised to accept any invitation to name a joint committee for talks on closer relations.

To begin with, they would seek to achieve "intercommunion"—the relation of separate friendly churches.

If the two unite it will end a break which has existed since 1784 when John Wesley, founder of Methodism, began ordaining ministers.

### *Space Problem*

THE NANUET, N.Y., public school recently asked the Grace Conservative Baptist Church for use of three rooms for kindergarten space. The board of trustees, congregation and Pastor Les Flynn, CHRISTIAN LIFE correspondent, passed a resolution, which was given to the school board and the newspapers.

It said in effect that the church recognized that a space emergency existed, but it adhered firmly to the principle of separation of church and state. And it believed that "no public funds should be given to any religious institution, church or school because in so doing public funds would then be used to promote the doctrines . . . of one particular religious group which would be contrary to the Constitution of the United States of America."

So the church granted permission for the school to use the facilities on a lim-

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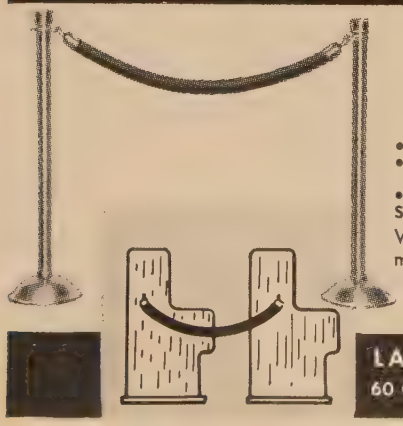

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ited period basis only and refused to accept any payment except to recover any expenses involved from the use by the school.

### *Frustration and Escapism*

INCREASED church attendance may be due to "frustration and escapism," said Dr. Houston Cole, president of State Teachers College in Jacksonville, Ala., at the Southwide Methodist Laymen's Conference.

"Many people are experiencing a sense of longing because they can't take the dangers and insecurities of modern living," he said.

### *Riggs Returned to Office*

THE TOP EXECUTIVES of the Assemblies of God returned to their desks, reelected for another two year term.

The biennial council held recently in Oklahoma City renamed Ralph Riggs as general superintendent. His assistants are Thomas Zimmerman, Bert Webb, J. O. Savell and Gayle Lewis.

During the meeting, the denomination reported a 65 per cent increase since 1945. Current church membership is 400,000. Sunday school enrolment is almost twice as much.

### *Baptists Burn*

SHOOTING FLAMES, suffocating smoke and gutted buildings characterized two recent Baptist church fires in Atlantic City, N.J. The fires, within eight hours of each other, completely ruined the Union Baptist Temple and caused serious damage to the Second Baptist Church.

Police suspected arson as the cause of the fires. Five similar fires broke out in nearby Philadelphia churches recently.

Special offerings were taken in all Atlantic City Protestant churches to be used toward reconstruction programs.

Photo by J. Rasmussen

RUBBLE AT UNION BAPTIST TEMPLE
Police suspect arson.

# Rediscovered: Books for the Soul

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Bombs can exterminate life from this earth. Juvenile delinquents vex society, disregarding laws, courts, jails or hell. And thousands of Christians are sick and tired by it all.

Yet, in spite of generations of chronic failure, there are exceptions, several of which are noticeable today.

Amid this jumpy generation some Christian writers have produced their finest work.

To present an antidote to today's mess Scriptures are being re-searched. Christian authors are employing every literary device possible to rekindle in the believer's experience Enoch's presence of God, John's peace of soul and Paul's fearless faith.

Novels, tales of Christian victory, are stacked high on bookstore shelves. Biblical commentaries—reprints and new—are returning to the book arena as a mighty army. Apologetic works, too, are available as never before. Books of sermons are swamping the market.

But one type of literature has outvoiced all others in this crusade for soul-strengthening. It is the devotional. Admittedly, much devotional material is infamously superficial. However it is largely the devotional which is supplying the remedy to this fear-weary life.

Christians who delve into inspiring devotional reading will reap tangible benefit by reading a few of these recent publications listed below:

*GOD BEING MY HELPER. By Ralph A. Herring. Broadman. 139 pages. $2.*

For all who desire to know the reality of the Holy Spirit in their lives.

*CHRIST FOR A WORLD LIKE THIS. By T. F. Gullixson. Augsburg. 114 pages. $1.50.*

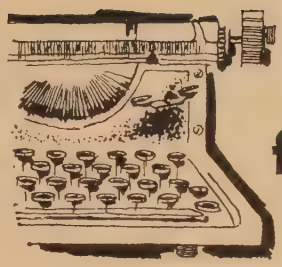
Unique in approach, biblical in message and personal in application.

*THE CHRISTIAN HOPE. By Olof Olsson and Emil G. Chinlund. Augustana. 64 pages. $.85 (paper).*

Written about the "sorrow unto death" by one who was passing through this sorrow at his wife's death. Other brief meditations by Chinlund.

*THE QUEST FOR HOLINESS. By George Gritter. Eerdmans. 78 pages. $1.50.*

Stressing the development of the spiritual life the author blends beautifully the

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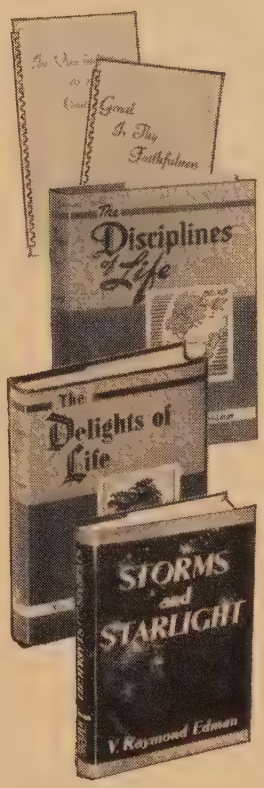


Some of the most comforting, and at the same time encouraging and inspiring, devotional books available to you today are those from the pen of V. RAYMOND EDMAN, internationally-known president of Wheaton College. These messages meet your need right where you live—regardless of the circumstances.

**The Disciplines of Life**

Dr. Edman, in his inimitable way, discusses 31 phases of life, each beginning with "D." He tells how the "Discipline of Disappointment," "Discipline of Doubt," etc., can bring tremendous blessing. Each "Discipline" is preceded by a carefully selected poem of real encouragement. 254 pages, **$2.00**

**The Delights of Life**

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Lessons from everyday life and commonplace folk in the Gospel of Mark. They are from the kind of circumstances in which we find ourselves today—solitude, storms, sarcasm, solace, silliness, solvency, etc. 240 pages, clothbound, **$2.50**

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This pocket-size volume presents an ever-faithful God, and also the need for faithfulness on the part of believers and the rewards which it brings. Appropriate verses lend an additional devotional touch. **75c**

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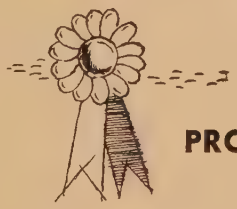

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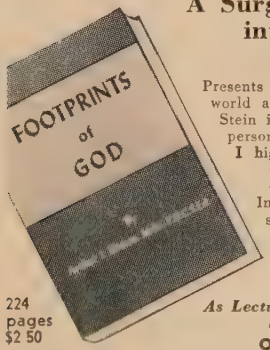


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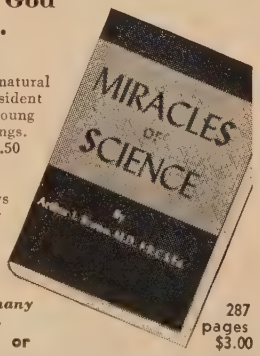


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# Book Reviews

● Dr. Lloyd Kalland, review editor and lecturer in the Philosophy of Religion and Practical Theology at Gordon Divinity School, is highly regarded among evangelicals for his thorough, dependable and pithy book analyses. He is ably assisted by outstanding reviewers, experts in various fields.

### *Westward Ho!*

*CATHY AND CARL CAPTURED. By Dorothy Johnston. Scripture Press. 101 pages. $1.50.*

Here's a delightful addition to a new historical juvenile series. It tells about settlers inching across prairies and mountains in their "horse canoes," as the Indians called them.

The first book in the series traced the Callaway family's adventures across the continent. The second has them spending the winter with Marcus Whitman and his wife at their mission in Oregon.

There is excitement here, and tragedy. Through it runs the golden thread of Christ and His love. This is more than just a novel. It is a page of history seen through the eyes of fictional characters, revealing the important part men of God had in opening up America.

The bibliography in the back reassures those questioning the accuracy of historical fiction.

### *Yesterday Was Sad and Pleasant*

*THE WIDE, WIDE WORLD. By Susan Warner (edited and abridged by Marian M. Schooland). Eerdmans. 264 pages. $3.00.*

In this leisurely, charming book of another day the beauty of life is found in a quiet walk over the fields, in an hour alone with the Bible. It is a gentle, kindly story. Even the shrewish, spinster aunt, whose character is sharply defined, is presented in a sympathetic manner. It is the story of Christians trying always to live in the way Christ would have them to live.

The way is not easy for Ellen. She finds that she says things she shouldn't, and thinks things she shouldn't. She has a difficult time getting Aunt Fortune to like her—or getting to like Aunt Fortune, for that matter.

The story is one of sadness for all its quiet beauty. First Ellen's mother dies, and then her father. Finally, when she is adopted by Mr. Lindsay she is dismayed to find that he thinks of religion as a "melancholy thing."

The reader will not find breath-taking suspense and excitement in this novel. Nor will she find much of evil. But she will find a charming segment of life as it was lived yesterday. And more important she will find much sound instruction in the way the Christian life should be lived. *(Reviewed by Bernard Palmer.)*

### *A Primer on Prophecy*

*THE GRAMMAR OF PROPHECY. By R. B. Girdlestone. Kregel. 192 pages. $2.50.*

Girdlestone's sane and balanced approach to biblical interpretation governs this study of prophecy. The book begins with ideas of God involved in prophecy and the nature and character of biblical prophecy itself. With a study of specific prophetic ideas and phrases, the book rises to a fair consideration of such important subjects as Israel's future, the *parousia* and the millenium, Christ and the antichrist, the final judgment and the eternal state.

This book might well be called a primer on prophecy. It both informs you of many basic ideas of the predictive stream in Scripture and steers you away from assuming dogmatic ideas of the prophetic future for which there is insufficient Scriptural evidence.

A few statements will be considered as indicating a bias toward excessive literalism. For instance, the statement on page 138 regarding Israel's future: "There is a large unfulfilled element in the Old Testament which demands it, unless we spiritualize it away or relinquish it as oriental hyperbole."

Any person who desires to know what the Bible predicts of the future would do well to read this book. *(Reviewed by Earl S. Kalland.)*

### *Old But Usable*

*LEADERS OF ISRAEL. By George L. Robinson. Baker. 246 pages. $2.75.*

Rarely is it given to an author to write a second preface to a book almost 50 years after he wrote the first one. But this is the case with George L. Robinson's reprinted *Leaders of Israel,* a brief history of the Hebrew people. This good, elementary book has a fine array of maps and helpful charts.

Recent researches are not considered and the chronological charts have not been brought up to date. Consequently, some of the chronological references must be used only as generalizations. Abraham's date, for instance, is given as 2100 B.C.

Robinson's happy penchant for interesting descriptive names is evidenced by such titles as "Jacob, the Hebrew Ulysses" and "Jeremiah, the Prophet of Failure." Though the book interprets Hebrew history by emphasizing the role of leading men, the field is reasonably covered with Robinson's customary clarity in the brief compass of 242 pages. *(Reviewed by Earl S. Kalland.)*

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The central problem of our age, an age of flux, doubt and ambiguity, Berkouwer reminds us, is the problem of final authority. This problem is solved for the evangelical by the inerrant Word of God and the sovereign Kingship of Jesus Christ. An antidote against doctrinal fuzziness, this is a brief, competent, readable, up-to-date survey of matters which are religiously crucial. *(Reviewed by Vernon Grounds.)*

### *Church History in One Volume*

*CHRISTIANITY THROUGH THE CENTURIES. By Earle E. Cairns. Zondervan. 511 pages. $5.95.*

This sizable volume by the head of the department of history at Wheaton College presents the whole history of the church to the present age. It is designed for the college and Bible school level. The point of view is that of the average American evangelical. The book is most readable and, for anyone who likes history, it will be fascinating.

Regrettably, there are too many errors. The illustrations are numerous and excellent. There are also helpful charts and maps and a selective chronological table. Each chapter ends with a very brief descriptive bibliography. *(Reviewed by Paul Woolley.)*

### *The Task Is Blurred*

*THE TASK OF CHRISTIAN EDUCATION. By D. Campbell Wyckoff. Westminster. 172 pages. $2.75.*

*The Task of Christian Education* is a deliberate and thorough introduction to Christian education from a scholarly and professional viewpoint. The author develops his own theory of Christian education, basing it upon his appraisal of its aims. This involves a lengthy "analysis of the ways in which personality is reconstructed and redeemed." He leaves to the educator the planning of his own curriculum and the selection and development of the methods he considers most effective.

Evangelicals will read this book with interest and yet with some misgiving. The misgiving will arise from the author's own association with well-known liberal institutions and his relating his philosophy to the findings of the International Council of Religious Education and the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A.

He seems to set forth the problem and task of Christian education from a psychological more than from a Christian

and theological viewpoint. This will doubtless be satisfactory to the trained modern educator but will leave the fervent evangelical disappointed and not too greatly helped. *(Reviewed by R. M. Riggs.)*

### *Straight Thinking*

*THE BENT WORLD. By J. V. L. Caserley. Oxford. 286 pages. $4.00.*

The author of this book is Professor of Dogmatic Theology in General Theological Seminary (New York). Without doubt he is one of the most thought-provoking writers of our day. Christians of all points of view are profiting much through the many works which have already come from his versatile pen.

In this volume the author makes an analysis of the present tension between the East and the West. He does not pull his punches but endeavors to show that Democracy as well as Communism is under the judgment of God. We must not forget that "the present secular mood or phase in the development of western civilization is sapping its vitality and menacing its future."

The difference between the secularization of the West and the East is that in the latter it has become a coherent philosophy of life, while in the West it is still loose and unorganized.

The solution of the problem is a return to the Christian philosophy of life for which the author sees a gleam of hope in our day. Most evangelicals will not be satisfied that he has proposed the satisfactory theological solution of the problem.

The doctrine of revelation is still the crucial dividing point within the church. But by all means read this book for its fine critical analysis of both Communism and and Democracy. *(Reviewed by Warren C. Young.)*

### *Christian Ethics Rethought*

*DOING THE TRUTH. By James A. Pike. Doubleday. 192 pages. $2.95.*

This volume is one of several being published under the general title of "The Christian Faith Series." The author is Dean of the Cathedral of St. John the Divine (New York). In addition he has served as an officer of the Navy in World War II. Dr. Pike has also taught in the law school of more than one university. He is certainly most highly qualified to write in the field of Christian ethics.

The volume is filled with excellent material on the subject. Throughout he strives to bring the Christian faith down to every day living—where it certainly belongs. As he so well points out, "for some clergy the ministry is just a job; for some plumbers the work is a ministry."

A weakness of the work from the evangelical perspective is the general approach to the biblical record. The author's view of revelation and inspiration is decidedly of the "neo" variety. Throughout, the influence of such theologians as Tillich and Niebuhr is much in evidence. *(Reviewed by Warren C. Young.)*


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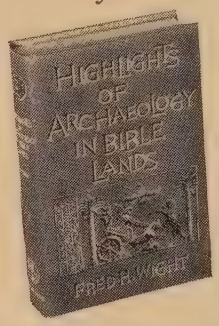


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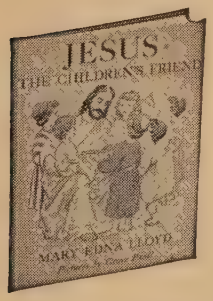


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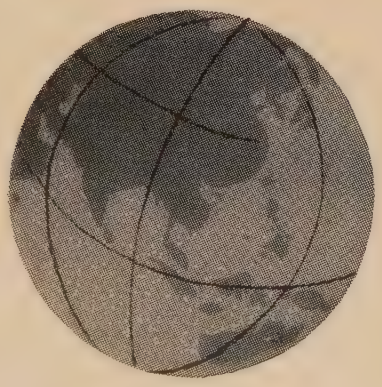

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Photos by Kelvin Coventry

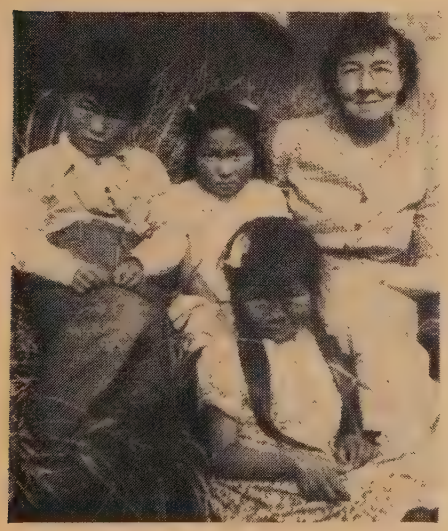
Helen Frost, Alaskan missionary, tests northland storage bag, made from an inverted sealskin.

# Angel of Shishmaref

## She tackled every job there was, and the rough Eskimo villagers loved her for it.

FIVE years ago Helen Frost, Lutheran Missionary at Igloo, Alaska, watched disconsolately as mission supplies were loaded on a scow and doors were closed for the last time. She knew that she would not return to Igloo, nor would there be a missionary or station there the next year. She fumbled with the key in the lock as 16 years of her life drifted mistily before her.

Eskimos had been moving away from Igloo, family by family, until even the local store moved out and the school supplies were taken away. Was this to be the end of all her toil, hardships and self-sacrifice in Alaska?



Eskimo children were attracted by her love.

The next year, spent in the United States, was a year of unhappiness for Helen Frost. She did not think that she would ever return again to Alaska. But God had engraved on her soul the vision of the Eskimos with their racks of shining red salmon hung for drying in the July and August sun. She soon found herself back in Alaska, at Teller Town. From there she journeyed to the small (population 200) Eskimo village of Shishmaref, perched at the top of the world and not too great a distance from the U.S.S.R. across the Bering Straits.

Nearly everyone attended church except the sick and isolated inhabitants. But Helen Frost still found much immorality, drinking, gambling and sinful living. Even with all her years in Alaska she had not mastered the Eskimo language and her Sunday sermons had to be expressed thought by thought while her interpreter translated English into Eskimo.

For this 58-year-old missionary, the jobs she tackled and mastered would have done justice to a woman half her age. Her experience as a teacher, doctor, nurse, postmaster, radio operator, marriage commissioner, orchestra director, preacher, dressmaker, store keeper, village cop and amateur pho-


# "I must help the JEWS!"

"Everything that I have seems going or gone—yet 'I MUST HELP THE JEWS' ": thus wrote a child of God whose soul had been stirred to its depths because of the tragic treatment of the Jews throughout the world.

Dear Reader, will you, too, say —"I MUST HELP THE JEWS"? They are still God's people, "beloved for the fathers' sakes." And because you have been born again you must love what He loves; and you know that He still loves Israel with an everlasting love.

"I MUST HELP THE JEWS!" many individual Christians are saying. But, in the face of world crises, the Church is silent. What a reckoning will have to be given to Him in whose veins flowed the blood of Abraham and Isaac and Jacob!

This is an S O S. Israel's eleventh hour has struck. So swiftly moves world cataclysm that this may be the last call before the trumpet blows, and you will be face to face with a Christ who may look into your eyes and ask, "What have you done for these my brethren?" Matt. 25:40.

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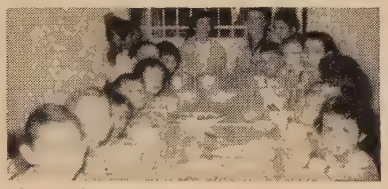
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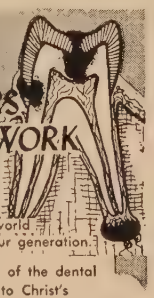

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tographer at Igloo, now helped her during her many trials and tribulations at Shishmaref.

Helen Frost became a famliar sight at Shishmaref with her half-length boots, fur parka and white kerchief.

As Helen Frost wrote from Shishmaref, "They are hunters and trappers and fishermen. In the early fall before freeze-up, they go inland for fishing. Then comes hunting of fox, wolverine, wolf, mink and occasionally a bear. In the spring is seal hunting, oogruk hunting (sea-lions), especially when the ice starts to break up and move around. When the ice is gone the seal and oogruk are gone, too. During the summer some of the Eskimos go to the mines at Nome or Lost River or perhaps farther north. They may also find other jobs during the summer months but usually come back to Shishmaref in the fall."

Helen Frost was not disheartened. She intensified her Christian activities by conducting Sunday morning and Sunday evening church services, choir practice, Bible classes, Wednesday midweek meetings, youth nights, men's meetings, orchestra practice and various other activities that came up through her diversified church work.

In her few spare moments there were the church and her house to look after —the chapel upstairs, her living quarters downstairs, also a classroom. The house is heated by oil stoves. Drinking water is brought in ice-block right after the freezing of one of the nearby lakes. During the summer rain-water is used. Food supplies are brought on the government boat, *North Star*, along with the food and supplies needed for the school and village store operated by the natives.

With all these myriad duties confronting her, Helen Frost still kept the thought uppermost in her mind to win Shishmaref for Christ.

In February and March of 1954 came the real awakening—the revival at Shishmaref! Miss Frost wrote: "I tried to show them the love of Jesus for sinful men, then showed them that we could not call ourselves Christians as long as we were living in open sin.

"Someone suddenly saw her sins that were taking her to hell. The Holy Spirit was truly working in her heart, opening it up to let the light of Jesus in. She got up in church, confessed her sins and discovered that she could not have peace until she had placed them all at the feet of Jesus. She came up to the altar and knelt and prayed most earnestly. This opened the hearts and souls of others, so that at each prayer meeting that followed, more and more found their way to the cross.

"As one man expressed it, 'I was try-

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ing to serve two masters, but now only one. I didn't see it this way before.' They have all taken a definite stand for Christ, and want to serve Him only.

"This has been my happiest experience," states Miss Frost. "To me it seems like a magnificent climax to my stay in Alaska. It has surely been worth all the trying years to have this happen at this time. I do not deserve it. I am just a humble worker, with no special talents that I can see, except that I wanted to serve my Master, be where He wants me to be and do what He wants me to do.

What advice does Helen Frost give to those preparing for the missionary fields in Alaska and the Far North? "An all around education is very fine, for you often find yourself doing things you never expected to do. You should be handy at most anything. I have always been glad I was a nurse, knew something about music, sewing, teaching and even swinging the hammer occasionally. I was not an expert at anything, but willing to try anything that came my way or that the occasion demanded.

As far as the future is concerned, Helen Frost will remain at Shishmaref another year. After that she probably will not be that far north again, but to the Eskimos of Igloo, Teller Town and Shishmaref, she will always remain as the symbol of all that is for Christ—the "Angel of the Far North."

### *India Policy: Clear As Mud*

MONTH AFTER MONTH, India's government has been clarifying their missionary policy. Each clarification has made the situation more confusing than ever.

The latest is in the government yearbook:

1. No new missionaries will be permitted to enter India, either as replacements or additional members of missions, unless Indian missionaries are not available to fill the positions.

2. Foreign missionaries now in India can carry on present work. New missionaries, however, will not be allowed solely an evangelistic ministry. They must also be educators, doctors or social workers.

Meanwhile government officials make conflicting statements. Those who have studied the situation carefully are the most confused.

Latest figures estimate 5,300 missionaries in India, a six per cent jump since 1947. But mission officials suspect that the figures were taken before the most severe India crackdown.

The figures also indicated, however, that in 15 years the number of British missionaries has dropped more than 30 per cent. If new missionaries from the United States are refused entrance,


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For millions in India, Korea, and other countries in the Far East, Thanksgiving will be just another day of misery—thousands will perish, many from lack of food.

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India's missionary community will decrease rapidly.

The cause for the missionary muddle was stated by one mission leader: "India's a new nation, still feeling its way. Perhaps the officials have all agreed on the general feeling, but they cannot get together on policies and explanations."

Meanwhile, the situation stands like this: Most furloughing missionaries can get back in. But for first term missionaries to get into India, it's like a camel squeezing through the eye of a needle.

But there are exceptions to everything.

### *Jungle Drama*

MISSIONARY aviation and radio recently scored another victory for the Gospel in the jungles of eastern Ecuador.

When Frank Drown and Roger Youderian, Gospel Missionary Union workers, returned to their station after a successful initial contact with the Atshuara Indian tribe, they found bad news. A gang of Indians nearby was planning to attack the newly reached group.

How could they stop the killing? Drown talked to Nate Saint, Missionary Aviation Fellowship pilot. They hit upon an idea.

First they fitted Saint's plane with a public address system. Then they took off, circled over the territory of the threatened Indians while Drown warned them of the impending attack. They flew over the area where the killers were believed to be hiding and told them to go back to their homes.

Result: a bloody killing averted and the way paved for further contacts among the formerly untouched Atshuaras.

### *New Plane for New Guinea*

THE CHRISTIAN & Missionary Alliance, which lost pilot and plane in an April crash, has replacements.

The pilot is E. W. Ulrich, formerly co-pilot. The plane is a Cessna 180, to be used as a land plane.

A second Cessna 180 is being ordered, but according to Alliance headquarters, another "God-called pilot-engineer is still needed to complete the aviation staff in New Guinea."

### *New Headquarters for Envol*

MISSION JOURNALIST Trevor Shaw and his youngest publication offspring, *Envol* moved their home from Brazzaville French Equatorial Africa, across the Congo River to Leopoldville, Belgian Congo.

The move is preparatory to the launching of more missionary publications—Christian magazines in the languages of the Congo.

Photos by Christian Life

Scharff (l.) and Buksbazen, Hebrew Christian Alliance past prexy, view evidence of ministry.

CONVERTED CLOTHIER:

# Bound for Argentina

## Nate Scharff tapped for mission to South American hot spot.

WHEN the Hebrew Christian Alliance of America voted late in September to send an evangelist to rebel-riddled Argentina, they picked a Dayton, Ohio, clothier, Nathan Scharff.

Purpose of the evangelistic mission is to revitalize Alliance activities among the 500,000 Jews in Argentina. He will go next spring.

Scharff, converted in 1947, is no stranger to evangelism. Well known in Christian Business Men's circles, he was invited to Eugene, Ore., for special services late in July.

During his week's stay, he spoke repeatedly in various churches and before businessmen's groups.

Among reported conversions were a Sunday school superintendent and a deacon of a large church.

Said Dr. Vance Webster of Eugene's First Baptist Church, "I know of no man who has so stirred and moved my people."

Scharff now serves as missionary secretary of the American Association for Jewish Evangelism.

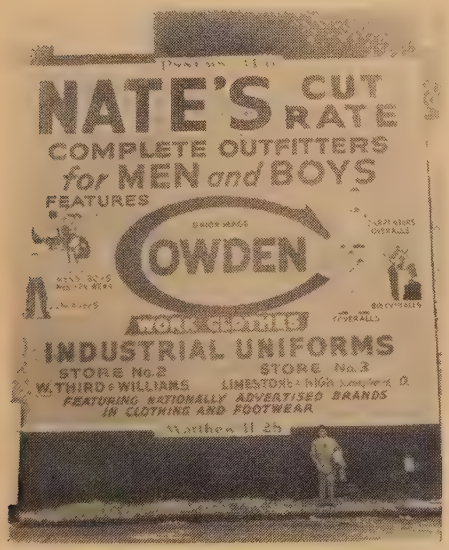
Born of orthodox Jewish parents, Scharff was raised in a strict Kosher home.

In 1935 he married a Gentile girl and the following year went into the clothing business.

His store, "Nate's Cut-Rate," became a booming business. By 1946 he had acquired an 18-room house and was as successful as the clothing business could make him. He now owned three stores, two cars and a strong insurance program.

But by this time, Scharff had sunken into drinking and gambling. With all his success, he was aiming at suicide.

Tailing him was a young, praying preacher who tracked Scharff into bars and night clubs, begging him to return home.




Huge sign on the side of his store dwarfs the clothier-evangelist. Note scriptural notations.

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His wife also, recently won back to Christ, began praying.

And Scharff, Dayton's clothier, marched down a church aisle to receive Christ as his Savior.

After conversion, Scharff put a public address system on his car and broadcast his testimony to neighboring towns.

This led to a street corner broadcast where Nate interviewed unemployed and needy people and asked radio listeners to lend a hand. He became known as Dayton's Helping Hand.

In three years, Scharff found jobs for 3,000 and homes for 350. In 1951 he was chosen by radio station WING as Dayton's outstanding citizen.

Today, while still managing a $750,000 clothing business and carrying on his helping hand ministry, Scharff devotes much time to speaking engagements with the American Association for Jewish Evangelism.

His new venture to Argentina will be his next project.

### Hicks Preaches in Russia

PERIPATETIC EVANGELIST Tommy Hicks reported in Los Angeles that he had preached for a month in Russia last summer.

The previous news spotted Hicks in Helsinki, waiting for a visa.

According to Hicks' report, the visa came and he preached the Gospel in more than a dozen Russian cities including Kiev, Rostov and Stalingrad.

In 1954, Hicks employed the same strategy and sparked a spiritual awakening in Argentina.

His method: he gets the idea of preaching in a country, gets a visa, buys a ticket and goes there. He has made few contacts and few know of him. But he hires an interpreter and a hall and launches a campaign.

Police occasionally roughed up the evangelist. Once after being thrown down by a policeman, Hicks said, "I jumped up and as he squared off again I stuck out my hand and before he realized what I was doing, shook hands with him and patted him on the back. You never saw such a surprised policeman in your life."

In Rostov 4,000 people clustered to hear Hicks. City officials were welcoming Red Chinese dignitaries on the other side of the city.

"My messages had to be simple," he said. "But somehow they got across. After each meeting, when I asked those who would accept Christ to raise their hands, up to half would do so."

At the large Rostov meeting, Hicks said that at least 1,500 came forward. "It was the most miraculous thing that ever happened to me."


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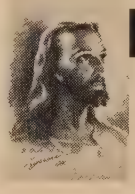

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Hicks believes he is the first Western evangelist to conduct a campaign in the Soviet Union in 25 years.

The evangelist also preached in Poland, Czechoslovakia and Finland.

### *Billy in Toronto*

SUCCESS seems to enfold Billy Graham like Elijah's mantle. No matter where he goes the story is the same: record crowds and spiritual response.

Lured by the magic of Billy's name and a surprisingly favorable press, Canadians flocked to the evangelist's Toronto crusade, slated to run to Oct. 16.

By the second week 1,000 decisions had been recorded. On the second Sunday 28,000 people—the largest second week crowd to turn out for "any evangelistic crusade anywhere"—overflowed the city's grandstand.

Confessed the Rev. Douglas Percy of Toronto Bible College, who headed the crusade committee: "I've put 20 months of effort into this crusade, but somehow I didn't expect such a magnificent show of faith."

Characteristically, it was Billy himself who voiced a note of warning: "This is the moment, the moment of seeing victory, that Satan is likely to attack. We cannot become overconfident and believe the momentum of the crusade will carry us through. We must continue to work hard for God."

But all Toronto seemed to be swept along in the spirit of the crusade.

A left-handed compliment even came from one of the city's Jewish leaders, Rabbi Abraham Feinberg.

"An emotional appeal, backed by high-geared publicity, can generate enormous power over people when employed by a man of his incomparable magnetism," he said. "Thank God he is an evangelist saving souls rather than a politician seeking power."

### *Charlie the Tent-Maker*

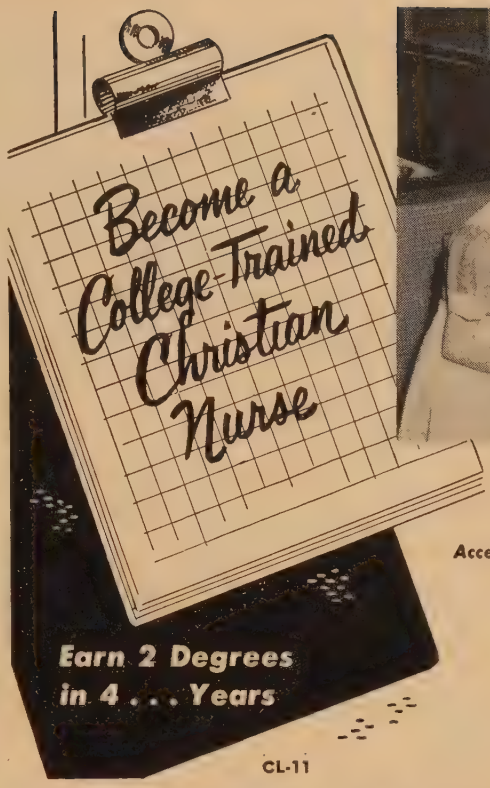
A CONVERTED Brazilian tent-maker named Charlie is boosting the spirits of American Soul Clinic workers.

First plans of ASC were to put up 50 tents for evangelistic meetings in Brazil at $1500 apiece. Charlie, a former alcoholic, told ASC prexy Fred Jordan, that he can make them for $450.

### *Stationers Hear Evangelist*

WHEN EVANGELIST Howard Butt preached at the National Stationery Association Convention last year, it was regarded as an interesting innovation.

But by popular demand the Texas businessman-preacher was brought back to the trade convention in October this year.

"Roberts" nurses, Ruth Hewgill, left, and Lois Patterson, right, administering oxygen to a patient.

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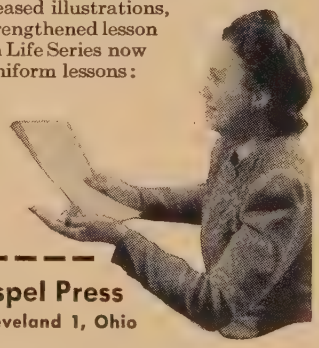

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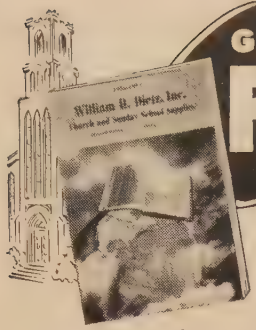

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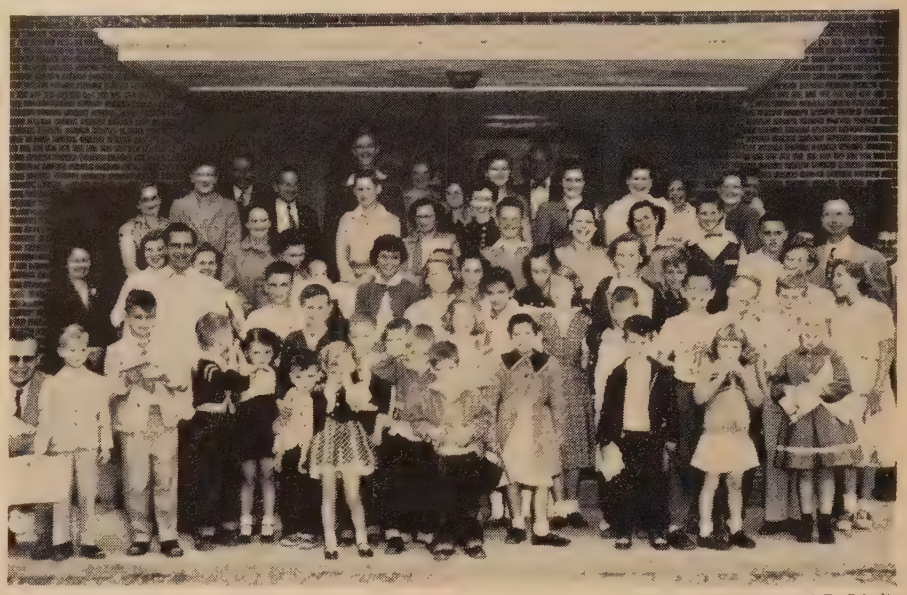

Photos by Carl F. Schultz

Sunday schoolers at Cedar Lake, Ind., extension anticipate completion of their new church home.

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BRAND new homes bursting up from unlandscaped, upturned sod are dotting all sections of populous America.

And many are the Sunday school teachers who have watched the panorama with aching hearts.

Why? Simply because from barbershops to large supermarts these new communities have everything—everything, that is, except Sunday schools and churches.

Hundreds of thousands of children are being tossed into Sunday schoolless communities.

One reaction to the situation has been the uprooting of city churches from the shifting soil they grew up in, transplanting them (congregation, pastor and equipment) to the fertile, new subdivision. But frequently this leaves the old territory untended. ("Are City Churches Running Away?" July, 1955)

The First Baptist Church of Hammond, Ind., is trying something else. They're taking the church into needy areas by establishing Sunday schools.

Currently the church is nurturing three branch schools, is making plans toward another. With them, the program has become a consistent missionary work.

Explains Pastor Owen L. Miller, "Our purpose is to establish strong evangelical, missionary-minded churches. The missionary committee watches for areas in which branch churches should be started, then recommends to the board of deacons a survey of that particular area."

The church itself makes the final decision on the move.

Temporary quarters must be located before the school can begin. Often they're far from ideal. At present the Griffith branch meets in a hall where, as Miller graphically describes it, "We sweep out the beer bottles on Sunday morning before pupils troop in."

It's a temporary situation, however. Construction of a permanent building is under way.

Miller explains, "We feel that as soon as a branch has competent leadership and is able to be financially solvent, it should become an autonomous church."

Eldest of the three offspring at Cedar Lake, Ind., is now two years old, holding regular church services and midweek prayer services. A fine job of visitation has been done. Starting with attendance under 50, the school now runs about 130 per Sunday. Plans are crystallizing toward the founding of an autonomous church.

Requirements are exacting, however, and planning detailed. The church does not become independent overnight.

From the hands of the missionary committee which brought about its birth, the Sunday school went into the hands of the evangelism committee. Sunday school services and/or preaching services brought in the people.

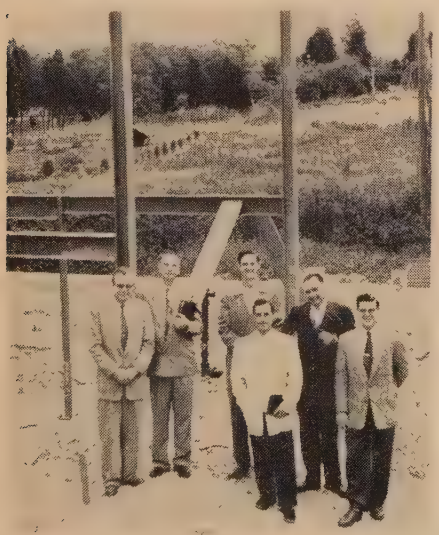
Griffith, Ind., also plans a permanent location.

Visitors campaigned throughout the community. The Sunday school grew—and fell into the hands of the planning committee.

At this stage it began to get a permanent home. Needs for facilities and financial problems were reviewed, the building committee took over and construction began.

There the projects rests, awaiting completion of its church home. After bills have been paid and the deacons and trustees have reckoned the project closed, work of the building committee will be terminated. Property becomes the responsibility of the board of trustees. A constitution must be written, budget drawn up, permanent boards and committees elected.

In spite of its many committee-parents, the board of deacons is adamant in stating: "The success of these ventures depends in a very large measure upon enthusiastic support of church laymen. Money, construction help, teachers and leaders, much faith, prayer, general cooperative effort and



Cedar Lake committee notes new progress.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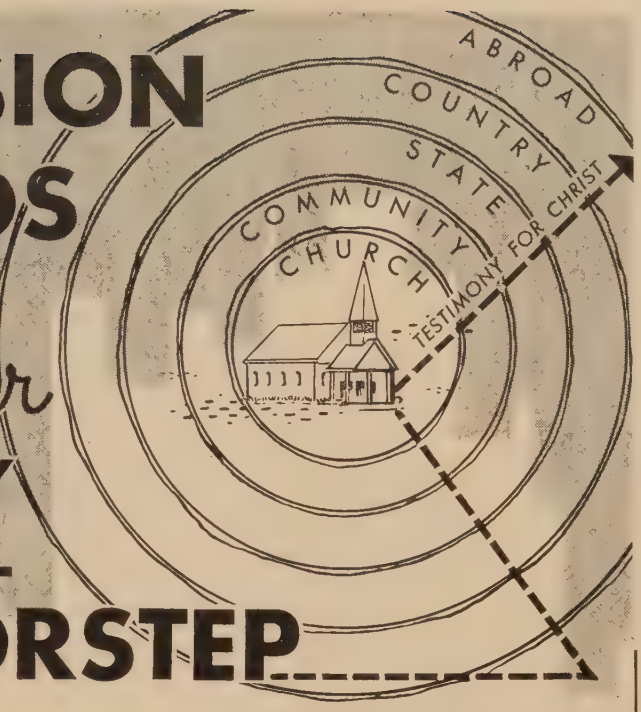


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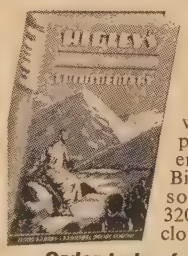

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patience are required to accomplish the cause of Christ."

Pastor Miller adds a hearty amen. "Key to success is consistent prayer meetings. A branch church should not be organized unless the people of the area are willing to take all matters to the Lord in prayer."

Hammond's First Baptist Church is demonstrating that through faith and prayer—and a Sunday school vision—needy, unchurched areas can find a strong, evangelical witness for the Lord Jesus Christ at their doorstep.

***Baby Booster***

BABIES BUILT his adult class from 15 to 90 in four months. That's what the Rev. Eugene Frost of the West Chicago (Ill.) Bible Church told delegates to the Greater Chicago Sunday School Convention in September.

Speaking on the importance of the Cradle Roll, Frost explained that the Cradle Roll department today is a facet of the Home department, with ministry directed to the adults.

Its purpose: to sell adults on enroling the child—and going themselves.

- First step: calls by trained workers, who indicate an interest in the children.
- Second step: invitation of mothers to a mothers' club held in a home rather than the church. Subjects should be helpful to homemakers (child care, decorating, etc.) proving that church folks are "real"—not queer.
- Third: a call from the pastor. He talks Sunday school and Bible study rather than church, since prejudice is stronger toward the latter.

By the time the child is ready to enter the Sunday school program, Frost explained, parents should have been led to Christ and integrated into the church-Sunday school program.

## Coming Sunday School Conventions

Nothing compares with a Sunday school convention for creating enthusiasm and providing practical instruction for teachers and officers. Further information can be obtained by writing addresses listed:

**Detroit**—Nov. 18-19, 10th Annual Conv. Write: George Knak, 15428 Stout, Detroit 23, Mich.

**Greater New York**—Oct. 29, New York City. Write: H. P. Riley, 135-31 Coolidge, Kew Gardens 15, N.Y.

**Iowa State**—Nov. 30-Dec. 2, Des Moines. Write: Rev. A. Brown, First Fed. Church, Beaver & Adams, Des Moines, Iowa.

**Philadelphia**—Nov. 10-12. Write: Matthew Welde, 532 Virginia Ave., Havertown, Pa.

**Scripture Press:** Handcraft Workshop, Nov. 5, Chicago. Sunday School Workers' Institute, Nov. 13-18, Flint, Mich. Write: 434 S. Wabash, Chicago 5.

**South Dakota**—Nov. 29-30. Write: John Tschetter, Doland, S.D.

HERE'S HOW THEY

# Keep the Kids Coming on Time

JIMMY paused at the door. Yes, Miss Thorne was already talking. She was in the middle of her Sunday school story. Jimmy was late again.

He wished she wouldn't start the story so soon. He hated to get in on the tale end of it each week. Next thing he knew, he'd have to start coming earlier!

Three weeks later Miss Thorne smiled quietly to herself as Jimmy Wright slid into his place ten seconds before time to start. Her little scheme had worked.

CHRISTIAN LIFE survey reveals Miss Thorne's method to be one of the most effective in bringing the "ten o'clock scholar" in on time. An attention-getting item geared to the interests of the group, slated for the first few minutes is an effective weapon against tardiness.

One school in California, reported Harold Garner of Moody Bible Institute, Chicago, solved their tardiness problem in the young people's department with special musical numbers. Opening the service with the morning's feature—three trumpeters—made the young people feel they were missing something worthwhile if they were not there on time.

Garner reported another school handed out mimeographed cards to late-comers. The cards bore the message "Sorry you were late."

Sometimes a warning—or a good scare—will do the trick. Superintendent Robert Shallenberg of Oak Park (Ill.) Judson Baptist Church chuckled as he told of Judson's recipe for promptness. Large school bells were secured. Quietly one morning officers synchronized their watches and waited for the fateful moment. A loud clanging suddenly arose in the halls. Before bewildered Sunday schoolers could discover what it was all about, a quick count was taken of those in their places. Results published in the church paper, and threat of a repeat performance have put the situation in fine shape.

One alert teacher put her finger on several factors to be dealt with.

- All teachers must be on time
- Start promptly
- Use an interesting beginning
- Use above approaches in parents' class. If parents are on time, children will be also.


# Educational-Type Gospel Light BIBLE Lessons

**will revitalize your Sunday School!**

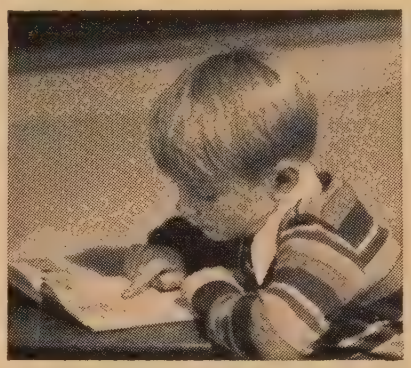
*Gospel Light Sunday school lessons will help your Sunday school achieve definite spiritual goals!*

**First and foremost,** you want to give your pupils the basic message of the Word of God. Bible-centered Gospel Light lessons promote this objective above all others. They present the Scriptures clearly and powerfully to win pupils to Christ and establish them in radiant Christian living.

**Second,** you want to fix permanently in the minds of your members an orderly view of the entire Bible. Built on sound educational principles, Gospel Light lessons unfold the Word gradually, logically, and systematically. Thus they will help you *end forever the tragedy of having young lives in Sunday school*

*for ten to fifteen years who gain only a vague and inadequate grasp of the Scriptures.* With Gospel Light lessons your members will acquire what many leaders have called the equivalent of Bible institute training. All materials are correctly graded, meeting year by year the changing needs of the pupils.

**Third,** you want to provide inspiration and encouragement to all associated with your Sunday school. Gospel Light materials are not only *fascinating and helpful to pupils*



but *stimulating and satisfying to teachers as well.* With Gospel Light lessons teachers rejoice because of personal improvement in their teaching ability. New assurance and spiritual victory often follow.

**Fourth,** you want to *prepare your pupils for vital service in your church.* Gospel Light lessons develop church consciousness and loyalty which lead to church membership and to faithful cooperation in the program of the church on a strong spiritual level.

**Use Gospel Light materials and give your Sunday school a fresh spiritual uplift! *Examine Gospel Light Sunday school lessons at your local Christian bookstore* or write for further information.**

Please send me complete details including chart on "How to Organize Your Sunday School."

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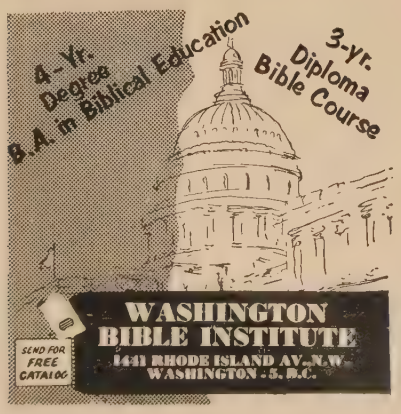
# SUNDAY SCHOOL AWARDS

## by CHRISTIAN LIFE Magazine

IN RECOGNITION of the tremendous importance of the Sunday school in the spiritual life of the church in the United States and Canada, two awards will be made this year by CHRISTIAN LIFE Magazine. The awards will be made at the close of the Sunday school year 1955-56. One will go to "The Superintendent of the Year," the other to "The Sunday School Association of the Year." Full particulars and entry blanks may be secured by writing Sunday School Awards, Christian Life Magazine, 434 S. Wabash, Chicago 10, Ill.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## Sunday School

"Insisting that my teachers be on time cost me one good teacher," explained a departmental superintendent.

"But it was worth it in the long run. If teachers are not on time, pupils see no reason to be."

Clate Risley, general secretary of the National Sunday School Association, discussed the subject "Why Do People Come Late?" in NSSA's publication *Link*, this year. He declared: "I believe the biggest single reason people are late to Sunday school is because we do not give them any good reason to come on time."

Some schools have found the solution in starting ahead of time—with presession activities. This time can become valuable in getting to know the children, enlisting their help in preparation for the worship service. Incidentally—it's a teaching opportunity also.

Supervised activities may vary greatly. In a story center, the teacher may tell a story each week, using puppets, dolls or stuffed animals to help her. For Primaries and Juniors, awards may be given out for extra memory work. In a clay center, molds representing objects from the lesson may channel thought, becoming a teaching device.

Methods vary widely. It's being there on time that counts—for everyone in the Sunday school.

### *Sunday Schools Evangelize*

IN THE EARLY 1700's nine girls, ages 10 to 13, were not responding to spiritual instruction. Troubled, Count Zinzendorf poured out his heart in prayer. One month later a children's revival broke out.

It's a pattern proved successful by outstanding evangelists through the centuries.

This fall the Baptist General Conference is trying it. Their program is modern in its streamlined group planning; old-fashioned in pattern of attack.

Throughout September members of the Sunday school, Junior-age and up, joined voluntarily in a program of "Prayer Partnership." Perforated twin prayer covenant cards were issued to pairs of Christians who chose to pray together.

Conference members followed up their prayers with action. During October Sunday school pupils have been enlisted in all-out "Prospect Hunt," a follow-up on the prayer partners' lists. In many churches this month, "Kid's Week" has been held. Meeting-time for the children's evangelistic services was recommended from seven to eight p.m. Monday through Friday.

Final steps will be taken in November through pastors' classes. These aim to indoctrinate converts, guide them personally in Christian living.

Building committees often overlook easy, even, worship-mood light and lamps.

# Proper Lighting a 'Must' for the Church

Christian Life Photo

Experts agree with the lighting shown here: Sanctuary, pulpit, chancel-separate circuits.

WHY DO churches hate light and love darkness? Lighting experts aren't certain; but they're trying to reverse the trend. They say that most churches suffer from poor lighting.

And poor lighting blights the entire church ministry.

Today lighting experts are trying to give churches the same efficient lighting that industry, office and school use.

Church scientific illumination means lighting so skillfully arranged that it does not call attention to itself. It seems natural. Light and mood agree.

Hear a pastor whose congregation dedicated a new church in June:

"Our people are still remarking about the lights."

Their exuberance soared. The new lighting system added immensely to their worship.

"They're not bothered here with glare like they were in the old place."

The "old place" was their former frame building dating back to the 1890's. Three blinding lamps suspended from the sanctuary ceiling furnished "worship" atmosphere.

"We had many complaints," said the pastor, "of glare and headaches."

Then he related that as construction progressed on their new church the building committee and architect agreed to consult an illumination engineer. They wanted to insure good lighting.

A deacon in the church confided later:

"I'm glad we did."

This is a typical congregation meeting in a new building now. It is completely satisfied with the new "light to worship by."

Illumination engineers resolve church lighting problems in much the same way as they have solved problems for industry, business and schools. They use a three-point test for any installation called upon to estimate: quantity, quality and cost.

- Quantity means balanced lighting. Soft, non-glare illumination must spread evenly throughout the entire room.
- Quality means enough light to do required visual jobs.
- Cost refers to selection of lamps and fixtures for installation. The lighting not only should be balanced and enough for the job, but it should also agree with the architectural scheme and fit into the anticipated budget.

One lamp distributor said that churches could usually obtain counsel without cost on their lighting problems. He explained that he often accompanied the electrical contractor on the job to whom he supplied materials for such a purpose, and without obligation.

The obvious goal, then, for illuminating the church sanctuary is to set a worship attitude. A mood is desired. Lighting discomforts must be abolished.

Working toward this goal, engineers recognize at least five definite trends over old-type lighting systems. These are:

- Lamps are selected to meet visual needs and also to agree with the architectural pattern. A touch of warmth and friendliness is also a factor.
- Churches avoid any single lamp or installation pattern that draws attention to itself.
- Engineers try to balance illumina-

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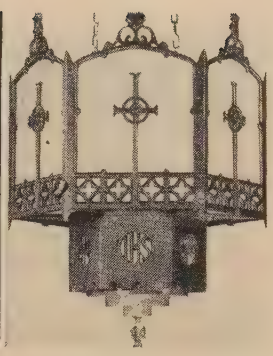

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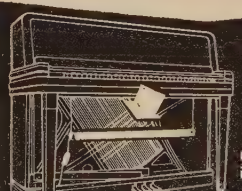

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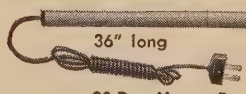

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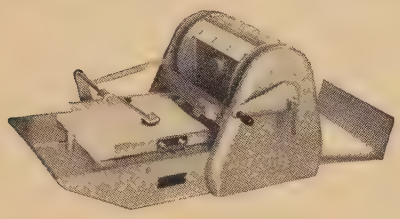

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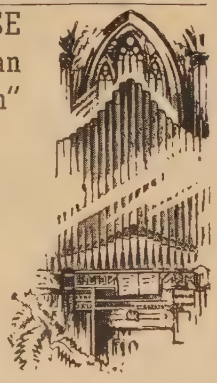

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tion throughout the entire room without glare, spotting or shading.

- Light sufficient for visual tasks or worship (congregational singing and reading responses) is scientifically measured.
- Lighting is arranged to focus attention on the choir when its number is sung and upon the pastor and pulpit during the sermon. This is preferably done by separate circuiting for the auditorium, chancel and pulpit with each circuit controlled by a dimmer.

Eight Mediterranean Gothic lamps were selected for the church sanctuary dedicated last June. Each performs three functions:

A strong down light in the base of each lamp provides light for reading worship responses.

Center light with low wattage produces a soft glow through the six amber stained glass panel sides.

Up lights of medium wattage cause reflection from the ceiling and tend to "erase" shadow spots.

The chancel lights in this church are recessed into the ceiling with a strong down beam. These show off the choir to advantage.

Three spotlights carefully angled at the pulpit and platform from the auditorium ceiling help brighten that area and erase shadows. No pulpit reading lamp is in view.

This church represents hundreds of new churches with new illumination. It is "eye-worship" scientifically designed.

### *Light Dimmer*

Want to dim fluorescent lights in an area in your church?

You can with a Lustrol control unit announced recently by the Superior Electric Co. of Bristol, Conn.

The $30 unit allows variations in lighting for each mood and occasion. An eight 40-watt rapid start lamp limit is recommended for each control. Light intensity is varied by the flick of a dial. Wiring into a fluorescent circuit is simple.

For more information, check items K72-A on Readers' Service card on page 76.

### *Space Maker*

The Christian education ideal of more smaller classes for Sunday school pupils is possible with space division by BemisWall Curtains.

BemisWall, a high density curtain coated with flame proofing resin on high grade jute, forms into seven-inch panel folds and is chain spaced to produce a voluted effect.

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Church 'hitching post' does big business when congregation comes in cars, but—

# Parking Problems Can Be Solved

IN 1955 more than seven million cars poured off production lines. A fair share of them go to church. So it is obvious: church parking lots must be kept in tip-top shape.

The parking problem is a tough one. America moves in cars nowadays. Parking space determines shopping place. City councils face it. Professional lot operators "got it made."

The church parking lot is a factor in church attendance. Alert church boards sense this growing fact.

In fact most cities now require off-street parking with new church construction. For example:

The Grandview Baptist Church of Davenport, Iowa, dedicated four years ago, had to provide one parking space for eight seating spaces. In Chicago the ratio is one to 14.

Parking is not a problem for the city church alone. For rural churches it is not a question of space so much as it is of lot surfacing.

The rural Arthur (Iowa) Baptist Church uses "fair sized crushed rock" on its neat church yard parking lot. Spring with its tacky mud is the worst season.

In Tucson, Ariz., dust is a problem. But surfacing with some kind of top sealer takes care of that.

A St. Paul, Minn., suburban church with a 27,000 square-foot lot is now in the process of permanent surfacing. This is the recommended formula:

Last year two inches of crushed rock were leveled on the clay base and sealed with oil. This year the process was repeated with a top layer of sand added. For the next two years oil sealer will be applied. Then the surfacing is considered permanent and adequate for seasonal abuse.

A common surface observed is plain crushed rock or gravel. This is usually applied as only a beginning. Further improvement comes with time and finance.

Simple traffic regulations govern driving habits in the church neighborhood and on the lot. Ease of flow and safety get the nod.

One church located on a main highway admits autos to its adjacent lot from the busy thoroughfare. But they do not exit there. After service traffic from the lot is routed back of the church onto little traveled side streets.

Drivers on the Davenport lot swing into convenient 45-degree angle parking spaces. These loom up either day or night with brilliant yellow paint on its black-top.

One church lot without hard-top surface guides angle parking with railroad ties.

It is admitted that angle parking has easy drive-in convenience. However, 90-degree parking yields greater space economy.

Street parking in the church neighborhood requires common courtesy. Driveways must remain unblocked. Parking may be limited to one side to allow passing traffic a wide berth.

Night parking receives brilliant floodlighting on most church lots. This means easy parking and offers partial protection against thievery.

Insurance coverage for the lot needs special consideration. A Chicago church building committee chairman explained why:

"Church property public liability covers the lot. But in one case I know the insurance company interpreted the claim of the church's own member as 'owner', and at first refused to honor it."

He told how public liability will cover visitors, but often questions a member's claim. At his church the officials were quick to make arrangements with their underwriter for member coverage, too.

Another insurance consideration he cited was:

"Be sure to register the lot as such with the city, if that is required. Then secure the counsel of your underwriter and alderman for protecting that lot from trespassers during the week when not used by church-members."

Photo by C. P. Hedberg

Angle parking provides drive-in convenience.

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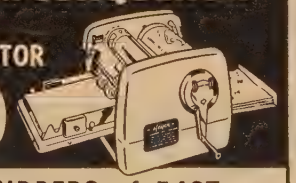


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CALENDARS:

# Keep Those Dates Straight

FINDING time on the church calendar is like finding a needle in a haystack. Church weeks wheeze with impacted programs for weeks and even months ahead.

To keep dates straight and see any openings, most churches post upcoming events on calendars.

Sunday school staffs now draft their plans on a marketed working calendar which runs from October to October. It is put out by the Christian Education Partner Service and contains reminders to Sunday school workers of special dates and seasons.

Many churches release their calendars to the congregation through a midweek reminder. Though similar in size and content to a bulletin they elaborate in more detail.

Other churches make a regular monthly mailing to the congregation of a mimeographed calendar sheet for the succeeding month. Each day is blocked off with listed activities for any organization given.

Attractive commercial calendars are also available for church use.

The Scripture or devotional calendar lists a "thought for the month" with a special verse each day. A religious art copy is usually reproduced in color.

These calendars, sometimes given to a church by a bank or undertaker, are usually distributed to the membership as a mild form of advertising.

Many churches and church organizations purchase their own calendars for distribution. Calendars, if attractive, are always put to good use, and serve as an ever-present reminder of the church and its activities. There are many firms which specialize in printing calendars for church use.

Some printers now advertise church birthday calendars. They are made up on order for a church and carry the names of members on birthdays and anniversaries. It fosters a closer fellowship among the congregation.

### *Records Topple*

OLD CHURCH construction records toppled again with the release of the August high: $69 million. This figure soared a neat $3 million over July. The eight month total for 1955 stands at over $470 million, an increase of more than 31 per cent for the same period last year.


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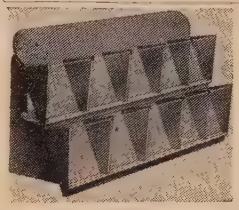

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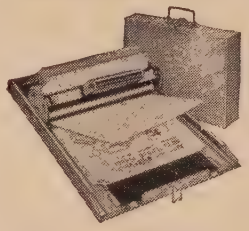

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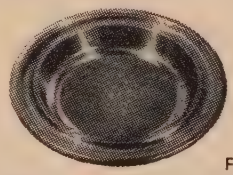

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## Christmas Gifting to Church

"Did you ever give a merchandise gift to your church?"
"No."
"And why not?"
"Well I guess I never really thought of the idea before."

Now that you have, turn to page 29 of this issue and meet the Armchair Shopper.

He is the symbol for the buyer who "really knows his church."

Tucked into his observing mind is a familiarity with each department in the church and long and honored experience at providing the best for each. He does it with a sense of reverence and dignity, too.

The pastor, the board, the brotherhood, women's circle and Sunday school kids—all respect what he has done for them. Even the teen-agers!

And now he will make his suggestions available to you. He wants to help you select a merchandise gift for your church this Christmas.

"It will do something for *you,*" he claims. And he ought to know.

If the item that you would like to give is a major one, he says:

"Get a fellow member or two, maybe even a class, to gift with you."

And now if you are aroused, Armchair Shopper wants this last word with you. It's a rule he recommended with success to church-gifters last year.

"Maybe church-gifting is brand new for you. Here are six simple steps to follow."

1. Spot a specific church need.
2. Know how much you can give.
3. Counsel with pastor or church officials.
4. Give your money to the church.
5. Designate the money for your Christmas gift.
6. Let the church make actual purchase.

### Letters of the Month

Well, here I am again with another list of requests for information . . . speaking from the point of view as an advertiser and as a reader, I think your plan is tops.

Three Hills, Alberta, Can. — H. J. Warden

* * *

Especially let me thank you for the Readers' Service and Buyers' Guide. This is really a help, and we should all appreciate your work in this wise.

Portland, Ore. — Herb Tyler, *Pastor*

* * *

I find your Readers' Service page to be a very handy index to advertisers when looking for a particular item. Thank you!

Farson, Wyo. — Harold E. Knowles, *Pastor*

## Get Your Reprints Now

If your interest in mental illness is great enough, you may wish to obtain additional information. Materials are available from the National Association for Mental Health.

If, however, you wish a popularly written article covering mental illness from the Christian view, Christian Life still carries some reprint copies of "Mental Sickness and the Christian." This appeared originally in the May issue.

That and five other reprints are still available.

Three nickels bring any single copy—two nickels per copy in lots over 500. A single five-cent piece per copy covers anything beyond a 1,000.

That 20-page "Build Sunday School Attendance" from the August issue is a bargain builder!

**Reprints Now Available**

## Here's the help you need . . .

√ Free information will benefit you and the Lord's work. You can get the help you need simply by checking products and services on which you want more information.

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THE FOLLOWING booklets and materials are being provided without charge to any CHRISTIAN LIFE reader requesting them.

**Missionary Health Training**—The importance of medical training for missionaries is told in both a four- and a six-page descriptive folder. "Why?" is the first. "Too Costly—?" the second. Each is sponsored by the Missionary Health Institute of Ontario, Can.

**For your free copy, check item K76-A on Readers' Service card.**

**Parsonage-Church**—Last month's CHRISTIAN LIFE ran the story "Convertible Church-Parsonage." Now the Indiana Conference of the United Missionary Church has a folder offering the plan in greater detail. Scale outlines of the building are given. The problem: need for church facilities plus pastor's home in new area at low cost. Solution: the ranch-style parsonage church.

**For your free copy, check item K76-B on Readers' Service card.**

**Colorama Tracards**—Twelve series color illustrated Bible-story cards produced by the American Tract Society are available for Sunday school or children's club work. Famous Old and New Testament stories are used. An earlier set on Roy Rogers and Dale Evans met with huge success.

**For your free copy, check item K76-C on Readers' Service card.**

**Pulpit and Pew**—A four-page folder "Church Furniture" by Emack Manufacturing Co. describes the styles they produce and the woods available for furnishing the church. Illustrations and designs are for various pieces shown. Enthusiastic testimonials are included.

**For your free copy, check item K76-D on Readers' Service card.**

**Test that Religion!**—Religion Analysis Service, Inc., has available a 12-page folder with a reprint article "Looking Into . . . A Unique Soul-Saving Ministry." The article describes the expose service conducted by RASI in pointing up the subtle false cults and isms which are multiplying so swiftly today.

**For your free copy, check item K76-E on Readers' Service card.**

**Gym Seating**—A catalog of 16 pages "Folding Gymnasium Seating" by the Brunswick-Balke-Collender Co. is sure to offer helpful information to Christian school boards, church recreation and athletic associations. Maintenance and operation, "line-of-sight," design features and accessories are among the items covered.

**For your free copy, check item K76-F on Readers' Service card.**

**Color-slide Sequence**—Kodak has revised its 8-page color-slide sequence pamphlet for business and education. Paragraph sections cover such steps as: what is needed, planning steps, notes on making color pictures, diagrams and preparing commentary. Everything from planning the sequence to producing and presenting it.

**For your free copy, check item K76-G on Readers Service card.**

CHRISTIAN LIFE

# Recordings

● WENDELL P. LOVELESS, record reviewer, became the world's first sacred record reviewer when he began his first column for CHRISTIAN LIFE seven years ago. He is well known in radio, music and the ministry and has contributed strongly to all three.

## 36 Songs for Kids under 6

HERE'S something brand new. Broadman Records has produced a package of *Songs For Children Under 6*. It is well recorded in every way. It comes in a box containing six seven-inch, 78 rpm discs, each having six songs, three on a side. There are six subjects,—*My Church, Living Happily Together, Being Friends, Jesus, Our Friend, God's Love and Care* and *God's Out Of Doors*. These recordings may be used for group singing, as listening music, to motivate conduct, to express or interpret what the child sees, feels, or thinks. There are also detailed instructions as to the method of teaching the songs. On the jacket of each record all the words for the songs on that disc are reproduced. The whole plan is very well worked out. Here are a few of the 36 numbers in the set. *God's Beautiful World, God Is Very Near, God Takes Care of Me, God Loves You, Jesus Loves Me, My Best Friend Is Jesus, I Have Two Little Hands, We Thank You, God, A Happy Family, I Open My Bible and Read, Bible Stories, Happy Sunday Morning*. The vocals are nicely handled by Winifred Smith, soprano, and Reid Moore, tenor, with Loren B. Williams furnishing the piano accompaniments. This set should be most useful in the home, as well as in Sunday school and Junior church work.

● I have just heard two exceptionally pleasing voices on a new label, Praise in Sacred Songs. They are Arthur and Esther Thom of Detroit, Mich., and they have recorded four numbers on a 45 rpm Extended Play. On one side, Arthur Thom sings *The Glory of His Presence* and *Down from His Glory*. I have heard these numbers sung with more spectacular effect, but never with more sincerity and personality. The two sing together *I'm A Pilgrim* and *Love Divine*. There is nice blend and most satisfactory interpretation. Accompaniment is supplied by Jeanette Dorsey, who does a better than average job. It is good to hear a recording like this. It is done in relaxed fashion, which is a consummation devoutly to be desired in these days of tension and spectacularism.

● Singspiration, in its Treasure Chest Series, has released another 10-inch LP by the Back to the Bible Male Quartet and Choir. It is excellent in every way. I'm glad to see this fine group of young people maintaining such a consistently high quality of work. Their work always has the atmosphere of thorough rehearsal and conscientious preparation. The Quartet sings *What You Are, I Want To Be Like Jesus, We Shall Walk through the Valley, Do You Think I'll Make a Soldier, Nothing But Leaves, No Hidin' Place, Certainly, Lord*. This is a real quartet! The numbers by the Choir include *Wear a Crown, In the Hour of Trial, Lord, I'm Coming Home, The Shelter in the Time of Storm, Climbin' Up the Mountain, Cheer the Weary Traveler*. This LP is one which should be in the collection of everyone who appreciates quality gospel singing.

● When I first heard Harold Fabe sing this past spring, I was impressed with his poise, voice quality, and spirituality. Some of his experience came as a member of the Word of Life male quartet. For two songs on a 78 rpm 10-inch pressing we are indebted to Singspiration. One is *I've Discovered the Way of Gladness*, and the other, *Ship Ahoy*. On the former, he uses Patsy Cahall at the organ and Leon Miller, pianist, for accompaniment. The latter is accompanied by Leon Miller alone. Everything about this recording is first class, and I heartily recommend it.

● Nearly everyone has heard of the Little Brown Church in the Vale, situated in Bradford, Iowa. The song bearing the same title as the church was written in that little building in 1857, by William S. Pitts. The pioneer town of Bradford is now extinct, but the church remains as a rural shrine two miles northeast of Nashua, Iowa. Bibletone has just released a souvenir recording of the song, *The Little Brown Church in the Vale*, commemorating the one hundredth anniversary of the church, which was organized in the year 1855. The recording was actually made in the church building, and features Tom Conklin, church soloist, accompanied by organist Eddie Scofield. The bell tones heard throughout the recording are from the bell in the tower of the Little Brown Church. The Parson himself is the bell-ringer. It was recorded very early one clear, crisp morning, and the crispness of the morning air can be almost felt in the brilliant overtones of the ringing bell.

The song on the other face of the disc is *I Went to the Little Brown Church*, written by Emma Betsy Larson after a visit to the church. Ruth Lawrence and Dick Anthony, two young people of real talent, are featured in this number. They have done an excellent job of interpreting this fine song. Herman Voss, master organist, has furnished one of his top accompanying jobs. The recording is seven-inch, 45 rpm, and is of very high technical, as well as musical, quality.


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Christian Life Photos

"Sing" addicts gladly pay $1.25 to hear the Blackwood Brothers. Their slow numbers put lumps in throats, but the "hot" ones get the encores.

# Rock that Gospel!

**Rollicking 'all night gospel sings' are packing them in down in Dixie. Frowns of some church folks don't bother big-money-making entertainers.**

IT WAS almost one o'clock in the morning when the quartet's final number—a throbbing, hard-driving "spiritual"—whipped the audience into a frenzy.

In the erupting storm of applause one delighted listener shouted to his neighbor, "Lots of church folks might not like this, but it's shore a pack o' fun for the money!"

He was right on both counts: (1) a lot of Southern church folks don't like "all night gospel sings"; (2) the "sings" probably offer the most entertainment for the money in Dixie.

Now commanding national attention, and ardently supported by such prominent figures as Tennessee's Governor Clement, these concert-type "sings" featuring professional singing groups are chiefly a post-World War II phenomenon. They now have their own magazine, the *Gospel Singing World.*

The biggest pro "sings" are staged

Quartet members banter with customers, sell sheet music and song books.

Chuck Wagon Gang sticks strictly to singing without extra antics.

on week end nights in one of the four big-money cities on the "circuit"—Nashville, Birmingham, Atlanta and Memphis.

At Overton Park Shell in Memphis, customers at the gate pay $1.25. Two hours before "sing" time the Shell begins filling.

At eight o'clock 3,000 people are jammed in.

Well-groomed young men banter with customers, sell sheet music, songbooks—"special tonight, 3 for $1.00". They're members of the quartets. Nobody ever gets to be so big a star in the Gospel "sing" circuit that he isn't expected to get out front and mingle informally with paying customers.

About 8:15, responding to the crowd's staccato clapping, James Blackwood, tonight's M.C. steps to the mike and has the audience stand to sing "Amazing Grace," the only familiar hymn of the night. After prayer by "Dad" Speer, venerable leader of one of the quartets, the "sing" begins.

Five headliners appear—The Statesmen, Blackwood Brothers, Speer Family, Chuck Wagon Gang, and Wally Fowler and the Oak Ridge Quartet of NBC "Grand Ol' Opry" fame.

The Speer Family renders slow and beautifully harmonized numbers. The audience, obviously waiting, applauds politely. At the end of their 30-minute "stand" it comes—a rollicking rhythm number with the pretty young soprano soloist backed with sizzling ensemble syncopation. Three encores—identical renditions of the same number—are required.

The Blackwoods follow, conservatively dressed in identical suits, shirts and ties, as are all the male groups. The quartet puts lumps in throats with slow pieces. But fast, hot ones get the encores.

During the concert each group gets a 30-minute "stand" both before and after intermission. Some concerts present as many as 7 or 8 groups with a 30-40 minute intermission.

A considerable number of the songs are "their latest recording" usually by a major record company and are, by some profitable coincidence, available at the booths at the rear.

The Statesmen conclude the first half of the concert. They can harmonize slow numbers with the best of them, but their forte is their vocal and physical gymnastics on "spirituals". To say nothing of the talents of their star cut-up pianist Hovie Lister, an ordained Baptist minister, whose torrid piano and uninhibited joshing of the audience make him the rough-and-tumble Liberace of the gospel sing circuit.

During the intermission the performers man the booths at which sheet music, songbooks, pictures, records and other souvenirs go like hot cakes.

While the first half of the show presents slow numbers in about a 50-50 ratio, the second half leans considerably more to "rhythm and blues". Nobody may be able to make too much scriptural sense out of the words, but nobody seems to care. It's about mother, Jesus, and heaven, isn't it?

Several times during the evening singers give testimonies. The "witness of the Spirit" varies somewhat in direct proportion to the rhythm beat of the number just concluded; but the words of the testimonies are in the evangelical tradition.

Why, then, the opposition of some church people?

Apparently, in the quality and type of the music. Even the most ardent "sing" fan must face the fact that southern gospel sings have a great deal in common, musically, with Basin street jazz concerts. The quartets use voices where the jazzmen use instruments but the musical pattern is essentially the same. Quartet "hot" solos are interrupted by applause even as the hep cats erupt in the middle of a "cool" clarinet run . . . and there are few jazz combos anywhere that couldn't use Hovie Lister or Jack Marshall (of the Blackwoods) on piano.

"Sing" advocates say all this may be true, but so what? Can't all types of music be adapted to God's glory? The Statesmen recently recorded something called "Headin' Home", a gospel lyric version of the "St. Louis Blues." According to the record column of the *Gospel Singing World* it ". . . should go well with the dance crowd . . .!"

General idea seems to be that God wants folks to laugh and be happy. Therefore whatever makes folks laugh and be happy must naturally be serving God.

Church people point out that gospel sings appeal to the carnal in Christians who wouldn't be caught dead at a dance. Yet they'll rock for hours to music that's lifted, blue notes and all, from the hottest of hot jazz. Provided, of course, sanctifying lyrics are added proclaiming, for example they're "gonna see King Jesus, say hello . . . gonna take a stroll . . . down the streets of gold."

Critics also point out that quartet sings have become big business, that the top groups get from $200-$500 per night and are booked far in advance. The Mississippi Tax Commission apparently shares this view. Not long ago they attempted to require the quartets to pay amusement tax on the ground that "sings" were commercial entertainment rather than religious services.

Early in the morning the Statesmen and Blackwoods join forces on the stage for a rousing finale. Hovie Lister and Jack Marshall are together at the piano putting on quite a show all by themselves. Louder and louder, faster and faster until the final blast of blended sound. The delirious audience refuses to let them go. One encore, then another . . . and another until at last James Blackwood, exhausted, closes the concert with a brief gospel invitation. As he speaks the audience starts filing out. No one comes down front.

Like the man said, church folks might not like it, but it's a pack of fun for the money.

Crowd gets acrobatics when the Statesmen go into action.

Early in morning the Statesmen and the Blackwoods join forces for sizzling finale.

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## ENCOUNTER

*(Continued from page 23)*

hind Carl's statement. Carl never had been one to waste words. But why had he come? Was he angry because Jim had been able to lead Pepe to Christ? Or was it merely that he was angry for the time which Jim had lost that afternoon?

Jim then asked self-consciously, "Oh, did he?"

"He was pretty elated," Carl continued. "But he was pretty blunt, too."

"What do you mean?" Jim asked.

"He said some things that set me to thinking," Carl stated. "In fact, I couldn't sleep for thinking. That's how come I saw you from my bedroom window and came out."

Jim said worriedly, "I hope he doesn't have something against me."

"No, not that," Carl replied.

"Then what was it?" Jim blurted out quickly. He turned his head to one side, embarrassed at his own too-evident interest.

"Well, he said that before you came he didn't think anyone had an interest in anybody's soul."

"But, Carl," Jim protested, "you've always had Bible classes and meetings for the Indians. How could Pepe ever say such a thing?"

"That's the way I felt, too, Jim, so

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I asked him about it. He said that all I've ever taught is good farming."

"But, Carl, Pepe has misunderstood!" Jim exclaimed.

"I don't know, Jim." It was Carl who was stammering now. "I think maybe he's right. And all these years have been wasted, sort of. Misunderstood. I guess I've plowed in the wrong furrow."

Jim didn't know what to say. He wanted to defend Carl but he felt awkward and speechless, like a third party listening to a secret confession that shouldn't be overheard. Carl continued, "Take for instance, you, Jim. I think I've figured out why you're working tonight, and I feel like a heel."

Jim's tongue felt swollen and his throat dry.

"You'd never have come out here to work at this time of night, Jim, if it weren't for me. And there I was in my room pacing back and forth, stewing because you had spent so much time talking with Pepe, assuring myself that you hadn't finished your work. I had it all figured out what I'd say to you tomorrow morning. I'd set you straight on what's most important." Carl's voice broke. "But Jim," he continued, "I didn't have peace. And that's how come I looked out my bedroom window. And Jim, I couldn't believe my eyes. There you were, out here sowing seed. And suddenly I knew why. And I realized how childishly I've treated you . . ."

Jim lifted his face. His gaze locked with that of Carl's. Then he forced a slow smile as the beams of the full moon fell upon the pleading strain of Carl's countenance.

"Jim," Carl said, "There's several things I've got to set right with you."

Jim controlled the tremble which wanted to creep in his voice. "Carl," he said, "I guess we both have a few things that we need to set straight in our thinking."

Carl's queried expression asked Jim what he meant, but when Jim didn't answer, he slowly smiled. "Look, Jim," he grinned, like a man suddenly rejuvenated, "Let's go pick up that bag and finish sowing those seeds tonight. You and I together. We'll get it done twice as fast that way. And tomorrow I want to see an old Indian friend named Marcelo who hasn't been around for a long time. How about going with me? He needs Christ as his Savior, Jim. And we've got to spend time with him. Hours of time talking with them about their souls . . . that's what these Nationals need."

They both laughed. Jim was glad for the laugh because it smothered the catch which was in his throat. Then Jim felt Carl's arm go around his shoulder and off they went walking down the lane, together. END


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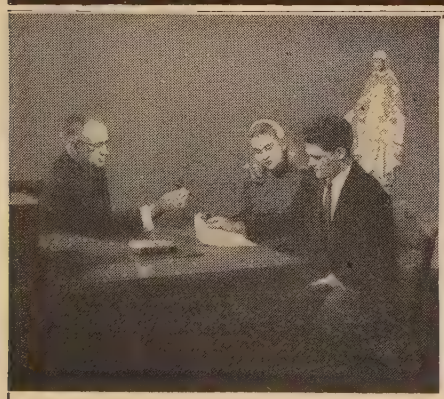

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# Films

● Harry Bristow, film editor, heads the Christian Youth Cinema, Inc., and National Evangelical Film Foundation in Philadelphia. Last year he opened Philadelphia's Reel Pulpit, the nation's first religious theater, showing Christian films every night.

## Films To Strengthen Church Families

THE SCREEN play *Choose Ye This Day,* relates in detail experiences of a young married couple in the rush of activities and the economic problems of high living.

It's a small but impressive film produced by Family Films for Broadman Press.

The pastor calls, helps the couple see how they have forgotten the church and the Lord, and tactfully cites this as the cause for the dilemma in the home. Three suggestions are given for successful family living: honest effort, full participation in the life of the church, daily Bible study and prayer together. This film packs a powerful message to Christian and non-Christian families. Running time 15 minutes; black and white.

● The film story *Mixed Marriage* is not a pretty one, but it is a story that all Christians—and especially young Christians—should see. The Rev. J. A. Fernandez, founder-director of the Protestant-Catholic information center in Philadelphia, has released this instructional film which portrays what a Protestant youth is compelled to go through in order to marry a Roman Catholic.

Dr. Fernandez, formerly a Dominican priest, now an ordained gospel minister, uncovers some of the fallacies of the Roman Church teachings and reveals historical and Scriptural truths. Viewers are taken through each step preceding holy matrimony in the Roman Catholic Church, and a complete wedding ceremony.

This is a most welcome film for young people, and will make excellent material for instruction in all church departments from Intermediate up. The Good News Productions have given the church field another realistic production. Running time 25 minutes; color.

● An illustrative film *The Hand Is Quicker than the Eye* featuring Warren Filkin has been released by Gospel Films. Various magic tricks are used in an entertaining sense. Others explain the way of salvation. This production is unique, and should certainly prove a good addition to any film program. Running time 20 minutes; black and white.

● Churches everywhere are realizing a definite need for skilled workers. They'll find help through the new instructional film, *How To Visit,* produced by Broadman Films. A teacher gives live demonstrations of do's and don't's in visitation. He sets up a systematic plan for the right way to visit, counseling visitors to be friendly, cheerful, tactful, diligent, brief and prayerful. All denominations can use the film. A very intelligent way to present needed instructions prior to any visitation campaign. Runs 20 minutes; black and white.

● A series of filmstrips under the heading *Christian Adventure Stories* has just been released by Gospel Films, Inc. There are four titles—"Bombi," "Indian Girl," "Stolen Watermelon" and "Covered Wagon." Each story climaxes with a gospel application usable with Primaries, Juniors and Intermediates. These releases should make a firm impression, and certainly deserve a place in your filmstrip library. Color; available, 52 frames each.

● *How We Got Our Christmas Carols* relates how four favorite carols came to be written—"O Little Town Of Bethlehem," "Hark, The Herald Angels Sing," "It Came Upon The Midnight Clear," and "Joy To The World." Following the story of each carol, two verses appear for congregational singing. An accompanying 12" 33⅓ rpm record provides narration for stories and organ accompaniment for singing hymns. Church Screen Productions; 43 frames; full color.

**Films in Brief:**

*The Great Commandment*—Planned revolt against tyranny of the Romans is quelled through the teachings of Jesus. Films Incorporated; 80 minutes; black and white.

*Sound of a Stone*—Invented rumors caused community strife and encroaching on individual liberties. Broadcasting and Film Commission; 28 minutes; black and white or color.

*Making Christmas Christian*—Suggested ways of maintaining the real meaning of Christmas in home and family. Cartoon style. Church Screen; 37 frames; full color with 33⅓ rpm record.

*And Ye Also Are Witnesses*—Shows responsibility of youth in propagating their faith in Christ. Concordia; 35 minute filmstrip; 43 frames; full color; 33⅓ rpm accompanying record.

*In Bethlehem's Manger*—The Christmas story. Concordia; 40 frames; color.

—Choose Ye This Day
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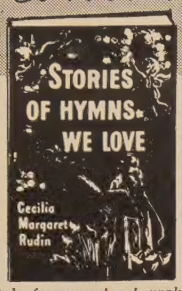


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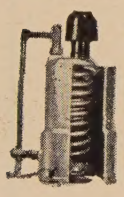

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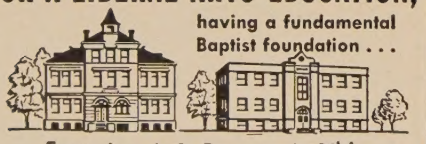

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**● This morning at church our minister rather scoffed at those who believe that II Tim. 3:16 means that the Bible is inerrant. The speaker quoted the remark by someone that Protestants had substituted an infallible Bible for an infallible Pope. What are we to understand by the phrase "the verbal inspiration" of the Bible?**

The Bible claims inspiration that is both verbal and plenary. By inspiration is meant the fact that the Scriptures are God-breathed, God-given and God-determined. The Bible declares, "All Scripture is given by inspiration of God . . ." (II Tim. 3:16). Furthermore it declares, "holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21).

By verbal inspiration I mean that the Scriptures, in the original writings, were guided by the Holy Spirit as to the choice of the words used. The instrumentality in each case was a human personality; the inspiration was by the Holy Spirit. By plenary inspiration I mean that the accuracy which verbal inspiration secures extends to every part of the Bible. We have an infallible Bible because we have an infallible God. To compare the infallibility and finality of God's Word with the alleged infallibility of a man whose position has no scriptural foundation approaches blasphemy, in my opinion.

**● "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). How could these members of the Sanhedrin possibly see Jesus coming in the clouds of heaven? They would all be dead within a few years, and it is now almost 2,000 years since Jesus spoke those words.**

The Lord Jesus referred to the prophecy in Daniel 7:13-14, which prophecy the Jews understood clearly referred to the Messiah. The prophecy has reference to the resurrection, which is both for the just and the unjust. Therefore the word is true in Rev. 1:7: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."

**● How can I change my friends from playing at dance halls to dedicating their instrumental playing for the Lord? These people are friends of mine and I love them dearly.**

Even though it grieves us to see those we love indulging in practices that we believe to be worldly and dishonoring to our Lord we cannot force our standards of conduct upon them. I notice that you say of your friends that you love them dearly. That is the best thing you can do—love them and pray for them earnestly without ceasing, and live before them a consistent Christian life yourself.

Until a man is born again and becomes a new creature in Christ Jesus the ways of holiness are foolishness to him; but when the Holy Spirit gets control of one's life then affections change and one's interests become different. Romans 14 is a most helpful portion of Scripture regarding Christian conduct and questionable things.

**● I am born again, a pastor's wife and the mother of a fine, healthy child. But I can hardly live with myself, my thoughts, my past.**

**My mother and dad completely neglected my sex education. After high school, I dated a young man, not a Christian, and I fear he stole my virginity. I cried all night. I poured out my heart to the Lord and claimed the forgiveness promised in I John 1:9.**

**I still worry about my past and am at present under doctor's care for my nerves. If I'd tell my husband, I'm afraid his whole ministry for Christ would be ruined. I feel God has forgiven, but I can't forget.**

I can well appreciate your deep distress of mind, but hasten to assure you that there is complete victory in Christ for you. I John 1:9 is *God's* Word, and I suggest you rest your heart upon it, especially the little word *all*: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from *all* unrighteousness." Furthermore we are taught, "Forgetting those things which are behind, and reaching forth unto those things which are before, (we) press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14). What God has forgiven and forgotten is not to be remembered by you, and not at all to be told to anyone. Only heartache and sorrow, wholly unnecessary, will come to your husband or others if you so do. Rather than think of the past, thank God for His goodness to you in your husband, your child and your service for the Lord Jesus.

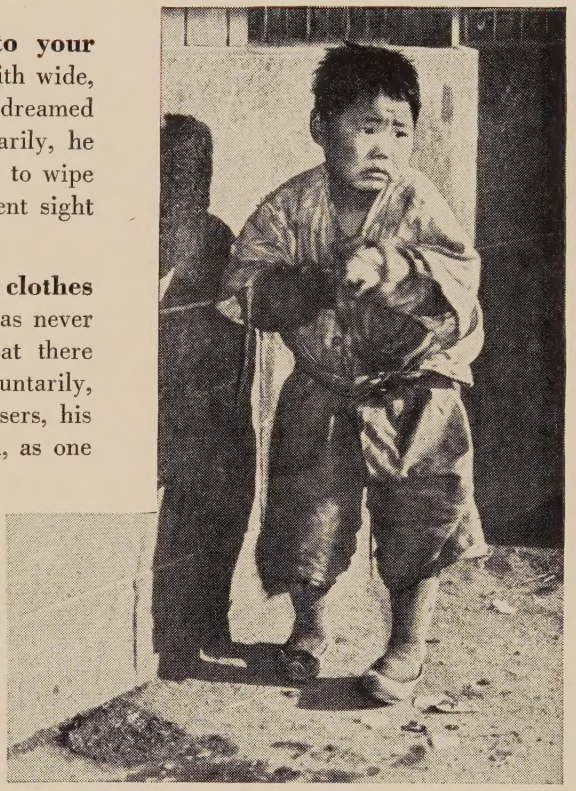
**● I have noted with approval your stand against inter-racial marriage. However, I have lived for many years in India, have a very godly Indian wife, and my children are highly respected Christian workers.**

You will note upon checking into racial backgrounds that the people of India are of the Caucasian race. The expediency of an Anglo-Indian marriage is one thing; but strictly speaking it is not inter-racial.

# The Little Boy who's never had enough to eat

**If he could see you as you sit down to your Thanksgiving dinner,** he would watch you with wide, incredulous eyes. Never in his life has he even dreamed that there are so many things to eat. Involuntarily, he would rub his ragged shirt sleeve across his lips to wipe away the moisture that comes with the infrequent sight and smell of food.

**If he could see you, he would look at your clothes** as one looks at the royal robes of a king. He has never imagined in his most fantastic day-dreams that there are clothes as warm and beautiful as yours. Involuntarily, he would look down at his own torn little trousers, his bare feet—then back at you. And he would sigh, as one sighs upon closing a book of lovely fairy tales.



If *you* could see *him* this Thanksgiving, quick tears would come to your eyes. For you have never imagined that a little boy could be so ragged or so hungry. If you could see him, you would take his hand in yours. And you would vow in your heart that never again would this little boy be hungry and ragged and alone.

**YOU CAN'T SEE HIM.** But this little boy is no less real. He is one of millions of other ragged, hungry boys and girls and grownups suffering this Thanksgiving in Korea, Greece, West Germany, Indo-China, Pakistan and Trans-Jordan.

**BUT YOU CAN HELP HIM.** As you count your blessings this Thanksgiving, think of all the Lord has given you in His bounty. Then think of the poverty and need of these others overseas. Your discarded clothing can mean more to them than you can imagine. Your gift of money will send food to them that will relieve the torments of starvation diets.

The World Relief Commission was established to help Christians in America to help unfortunate people in other lands. Through your gifts—small and great—we take Christian Relief to them. Every year we distribute clothing and food to thousands upon thousands of victims of war, famine, earthquake and other disasters. All of our distribution is supervised by faithful evangelical representatives overseas. With each gift of food or clothing goes a Gospel testimony—a Scripture portion or tract. There is no better way to tell a needy world of God's love!

*YOUR* gift is needed! Whether you can give much or little, your gift is needed. A small bundle of clothing—or what seems to you a small money gift—can mean the difference between thankfulness or continued suffering to someone who has almost lost hope.

## Give as unto the Lord

*Send clean, used clothing to:*

NAE World Relief Commission
536 W. 46th Street, New York 36, N.Y.

*Send money gifts to:*

J. Willison Smith, Jr., Treasurer
2124 Philadelphia National Bank Bldg.
Philadelphia 7, Pennsylvania

***For further information, write to:* WENDELL L. ROCKEY, Executive Director**

**WORLD RELIEF COMMISSION of the National Association of Evangelicals, 536 W. 46th St., New York 36, N. Y.**

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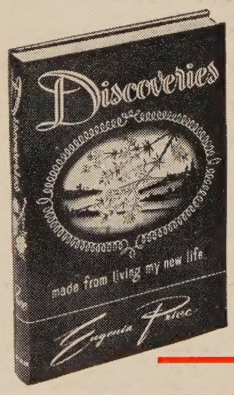


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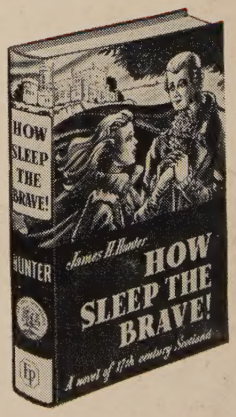


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